up their foolish superstitions and believe in Christ. That was only six or eight months ago, and now that little valley has a church building and some two hundred believers regularly worshipping God every Sabbath day. The Holy Spirit uses noble Koreans as well as the noble of other races in accomplishing the coming of His Kingdom.

But I wish to tell you more of Kang Kai, that beautiful city so far away, as it seems to me now as I write of it. I never saw so beautiful a place. All the natural beauties I had ever imagined seeing in paradise are there. No golden streets: far from it, they are filthy, dirty as are all Korean streets. But those wonderful mountains and valleys and nooks and forests and sparkling waters! It is impossible to describe them. To the northwest is a mountainside, every inch of which, as we saw it from the city, looked like some dreamland country. The trees were in the right places to soften the ragged rocks of the precipices, and the fields on the mountain sides looked clean and distinct against the various shades of green. To the south stretches a great open sweep of a valley, like the hollow of a great wave, dotted with valleys and groves. The big river, Dong Nai Kang, as it is called, comes toward the city from almost due south, turns at the foot of the precipice on top of which the city is built, and flows due west toward the Yalu. At the west corner of the city it is joined by another large stream which forms the line of the northwest wall of the city. To the north the city rises gradually up to a beautiful grove, the constant delight of all the children and pleasure seekers of the region. Sorry to say, it is also the retreat of evil women and their companions, of whom there are more in those distant sections of the province than here in the southern end.

The Alexander Sampson Rest House is close to the southern city wall and directly above the great precipice, its back to the city wall and river, and facing the city and the grove, which makes a beautiful background. The church is to the east across a ravine from the Rest House. Here some ten thousand of the brightest, strongest Koreans I have met live and do a thriving business.

The church has had a rapid growth since Lee, the present leader, began to believe in 1901. Since then the increase has been nearly one hundred per cent yearly. Now there are about four hundred Christians inside the city walls and nearly one thousand in the district. We admitted a group of the finest Korean gentlemen I have ever met to the catechumenate there this spring, big business men with fine education and the best of mental culture. It is a great pleasure to come in touch with such men, and, though they are totally different from our western men, they are true men, sincere and perfectly gentlemanly. I am sending you a list of the people, as we used it in examining those who applied for admission to the catechumenate. Think of all that list means, wasted lives for many years for some, saved in early childhood for others. Think of the heathen shrines deserted and the sacred tablets burned. Think of the Korean Christians, Bibles with them, telling the good news always. Think of the wonderings, fears, dawnings of the consciousness of sin, repentances, findings of the Savior and forgiveness, the cleansed lives, the happy lives, think of all this little step means, and then don't forget to rejoice and pray for them.

Yeng Pyon City. An Appeal.

BY REV. C. D. MORRIS.

It will be difficult for many people to believe that there is a city only two hundred and thirty *li* north of Pyeng Yang that is about as conservative and indifferent to the world at large as Pyeng Yang was before the Japanese-Chinese war. It is true that there come some changes incidental to the new order of things, but, for all that, Yeng Pyen has not really opened up to anything new and lies content in her historical seclusiveness. Many of the people live and die without scarcely ever being outside the walls. Young men are here who have never seen An-ju, which is only sixty *li* away, and a few days ago an enterprising young blacksmith told me that he had never been as far as the village of Su-morn, which lies thirty five *li* away on the An-ju road. Old families are here who have great pride in their ancestry and who are content that the past should not be disturbed by the coming of the new. Little is heard of the outside world. A few have heard of the great Christian movement in Pyeng Yang and Syen Chyun, but outside our church membership scarcely anyone realizes anything about the extent of the work—whether the Christians are numbered by tens, hundreds, or thousands. Surrounded by the mountains, they do not see many travellers and so have only vague ideas of what is taking place so near them. When spoken to about Christianity they say that it is a good thing and that the Christians are good people, but they are content to follow in the footsteps of their fathers. No other city in the north is so famous for devil worship. The shrines may be seen everywhere, and some of them are very elaborate. During their holiday season the beating of the drums accompanying their worship can be heard for several days with scarcely an intermission. There are a large number of wealthy families who lead the easy, corrupt life of their class. While not actively opposing our work, and being usually very courteous, their influence is against the accepting of Christianity and the casting away of old traditions.

The above will give some idea of the problem that confronts the new station at Yeng Pyen where there is only one missionary and his wife to carry on the work. A medical missionary would be of immense service in breaking up this old conservatism. We have a stable little church, but our numbers are small. Judging by what we have seen at other places, the same amount of work at many points in Korea would have resulted is a church of several hundred, but here much seed sowing has had to be done and so far while we have great reason for encouragement our results are comparatively small. True, we have a real beginning, but we long for an ingathering like what is rejoicing the hearts of our brethren is other parts of this field. Being the capital of this province, this city has a very important relation to all these northern counties, and if thoroughly evangelized would be a mighty power.

We appeal to our fellow laborers, whose strength is spent in caring for the multitudes who are turning to the Lord in other places, and who have not had and do not have such experiences as we are having here in trying to break up this solid heathen soil, to pray for this old conservative city and the efforts that are being made to evangelize her people. We are doing our best and our faithful helpers are not lacking in their endeavors. We rejoice with you in the glorious success you are having, but we earnestly hope that you will in the midst of your joy remember Yeng Pyen and pray for her speedy reception of the Gospel and surrender to its claims.

Seed by The Wayside.

BY REV. W. F. BULL.

While we were at a place called Mot Umsai, up in the mountains from Kunsan, an old one-eyed man came into our room at the inn and introduced himself to me.

then turned to my helper, Mr. Kim, and said to him "Don't you remember me?" He replied "I can't say that I do." The old man then said "Don't you remember, four years ago, when you were on your way to Seoul, you met me on the big road over here and gave me a tract, and as we walked along together you talked to me about the Gospel? Well, I went home and read that tract over and thought about what you had said, and I thought that that was just the thing I wanted. I told my old my wife about it and she became even more interested than I, and together we have longed to hear more. Well, some time after that I met a Christian merchant from down your way, and asked him to bring me some books the next time he came. He promised me he'd do so, and sure enough the next time he came he brought me some little books, and my old wife and I have been studying them night and day ever since, but secretly for fear of persecution. But there were so many things that we could not understand that we have longed for some one to teach us. I heard that you were here and came over to see you. My old woman wanted to come too, but she's old and couldn't well come."

We were leaving that day for another point about ten miles away, and though my helper was to walk all the way with a heavy pack of books on his back, he volunteered to go by way of the old man's house to read and explain the Bible to them. When Mr. Kim joined us again that night he was radiant with joy over his visit to this old man's home. He said that the old lady gave him a most cordial welcome, and as he read and explained the Bible to them they listened with the intensest interest, and that as he read about Christ's death and sufferings on the cross for our sins the tears were running down the old lady's cheeks. When he left they thanked him for coming and urged him not to forget them and to send them a Bible (then out of print) by the very first opportunity. Is not this the work of the Holy Spirit, and is not the Gospel a gospel of power?

Pupil Teachers.

BY MISS M. B. BARRETT.

Mrs. Sin, who for so many years has been our main dependence, has done much less class room work than formerly, that being done by two pupil teachers. She has continued satisfactorily to discharge the duties of matron and has taught part of the year a class in arithmetic and part of the time also some Bible work. All these she did in the morning and gave her afternoons entirely to evangelistic work, holding several classes once a week in different neighborhoods and visiting the women in their homes, thus doing a work the results of which can not be measured. Mr. Kim, a Christian Korean (editor of the Christian News), taught Chinese two hours daily the entire year. The bulk of the teaching was done as was mentioned above by two of the girls, Unhay and Chongie. They taught the lower classes in Chinese, arithmetic, and Bible, and all the reading and writing of Unmun. During the spring one of them added a beginning class in English to her other work. They also taught in the needlework department and conducted study hour. Both girls continued their own studies, taking Chinese, Arithmetic, and Bible, beside which Dr. Gale gave them daily lessons in English till he left on his furlough, when I took it up. They read the First, Second, and part of the Third Readers much as students at home read Latin. I want to open up to them the vast wealth of English literature as the main end. Whether they can talk English (and they can not much) seems to me to be at present a matter of little consequence. As a foreign language studied to be spoken I regard the Japanese as much more practical and important. Three of the men who have asked for wives from among our girls this year speak Japanese fluently. Would it not be an advantage if the wife too knew a little of it?

Wesley Church, Chemulpo.

BY REV. E. M. CABLE.

The past year has been one of great trial and discouragement for Wesley church. The pastor, Kim Kuei Pom, has not done any work during the year, thus leaving the church without a pastor the whole year. Brother Kim, while apparently able to do the work, completely failed us, and his constant demand for salary without service discouraged the brethren and his presence among them has been any thing but healthful to the church. He seems to have developed a chronic melancholia.

Then too, the Japanese big appropriation of land under the plea of military necessity robbed many of the Christians of their homes and property, causing hard feelings and a general depression of spirit. However the congregations have been large throughout the whole year, averaging on Sunday about five hundred. More than two hundred new ones have enrolled their names on the church records, and many of them have entered upon the courses of study required by the church and are pursuing the same with great interest. Regular classes for the instruction of the inquirers are held once a week.

The Sunday School has grown in numbers and interest during the year. There has been an average attendance of five hundred, and more than one hundred and fifty of these are children belonging to Christian parents. It does one good to see the interest these boys and girls take in the Sunday School and the pride and satisfaction they manifest in preparing the lessons. The school is divided into twenty classes and all are under carefully chosen teachers.

Wesley still continues to be self-supporting. Not only so, but more than four hundred yen has been raised toward the running expenses of the Collins day school. The brethren this year ask for an ordained native preacher and are in a position to pay him whatever salary is necessary. My regret is that I have not given the church the oversight it should have had; but my country work necessitated my being absent a great deal of the time, and therefore the church has had to care for itself. The church should have one of our best native ordained preachers.

Chai Ryung Station.

BY DR. H. C. WHITING.

For a number of years the province of Whang Hai has been worked by missionaries living in Seoul and Pyeng Yang, and it has only been within the last three or four years that the idea of establishing a new station in the center of this province has asserted itself. As the work expanded the necessity for this step became more and more imperative. The province is large, thickly populated, and hard to work on account of distances, ferries, mountain passes, bad roads, and the expense in time, energy, and money in getting to and from Seoul or Pyeng Yang to the distant groups.

Two years ago a committee was appointed by Mission to locate a new station in the province. This committee reported in favor of Chai Ryung, a city which is centrally located. At the last Annual Meeting Rev. W. B. Hunt, Rev. C. E. Sharp, Rev. E. W. Koons, and Dr. H. C. Whiting were appointed to open the station. On May 1st of this year the station came into existence. We hereby make our bow to the Mission and herewith send greetings to the Board of

Foreign Missions in New York and to the great church of Christ which sent us out and provides us the sinews of war.

In addition to the reasons which usually operate in the decision to start new stations, still more weighty ones existed in this case. New stations are usually located in unoccupied territory for the purpose of *beginning* the work, or for the carrying on of work that is yet in its beginnings. One of the main reasons in the present case may be said to be the proper oversight of a work that has already reached large proportions—so large that it is impossible for the missionaries to properly care for it while living at a distance. If we are under obligation to the Great Head of the Church to *begin work* by preaching the Gospel to those who have never heard it, how much greater is the obligation to nourish and train the "babes in Christ" whom He places in our charge. In this territory there are now in round numbers 100 groups, 2,000 communicants, and a correspondingly large number of catechumens and other adherents, with elders, deacons, leaders, helpers, school teachers, and theological students, all constantly needing advice and help.

Neither should the more distinctly evangelistic aspect of the work be lost sight of. Never were a people more receptive. More than that, many are thirsting for the Gospel. Go where you will, in remote mountain villages or in the midst of broad rice plains, the field is white—nay more than ripe—to the harvest. One or two instances will illustrate this. One member of the station was waiting for a train at Sai Rai Won when he was approached by a stranger, who introduced himself and then went on to say that he had begun to believe about four months previous, that in the village in which he lived fifty souls had recently decided to believe, that they were ignorant, and they would like to have the missionary come and see them and teach them. Another member of the station was passing through a mountain village some distance from Chai Ryung. The head man of the village came out and walked with him a mile or more, talking as they went He said that he had heard that some foreigners had come to Chai Ryung—one a physician, and that they taught a strange doctrine. He was coming in to see the doctor and talk with the teacher about this new doctrine. So it is everywhere—the word has gone hither and yon, and now the people want to hear more of the truth.

Our needs are many, our opportunities legion, and the force insignificant. First of all we need the prayers of God's living saints that we, our helpers, teachers, elders, and leaders may all be filled with faith, wisdom, devotion, and power: that the words of Acts 1:8 may be our constant experience; "Ye shall receive Power when the Holy Ghost is come upon you." Then we need the temporal things which it is your privilege as "Stewards" of God to give. Let us speak plainly. We need money for three houses, fencing of property, a well, a dispensary, and stock of drugs. We already have a fixed-over Korean house tenantable for a short time, and a new house, the gift of Mr. Nathaniel Tooker of East Orange, built on a hill at the edge of the city. We have bought a tract of land large enough for our station for years to come—also the gift of Mr. Tooker. Chai Ryung is about fifty miles from Pyeng Yang and one hundred and seventy-five from Seoul It is a heathen city. For health reasons, for moral reasons, for the preservation of the working force, conserving their strength, and making them most effective, three houses should be built at once. As it now is, one family will live in the new house. One family will live in the "made-over" house surrounded by other Korean houses, unsanitary and subject to the smells and disgusting sights of such surroundings. The other two men must live away from their work, one in Pyeng Yang and the other in Seoul. It is your privilege to see that next year all of us can live in comfortable houses accessible to our fields of labor.

All other stations have had to begin in a small way, a house one year, and perhaps in two or three years another. But the native work too was small at first, so but one or two missionaries at a time were appointed to these stations. With Chai Ryung however it is different. We have a large work already developed, as mentioned above—a work requiring every particle of strength that the force of workers assigned to this field can bring to bear. Therefore the old policy of building should be set aside and three additional houses be built at once.

The medical work also needs adequate quarters. The dispensary now being used is two Korean rooms, each about eight feet by six in size, low ceiling, mud floors, mud walls, and thatched roof. Yet in these rooms over 1500 sick have been treated the past year during Dr. Whiting's visits to the city.

In studying the Korean field today we are convinced a crisis in the history of the Korean people is upon us. The time is past for holding back. It is now or never—forward. The general direction of the political future of the nation is settled. The thunder of the guns of Port Arthur, Liao Yang, and Mukden decided that question. What shall be their future religiously and spiritually?

That is for the great Christian Church to answer, and to answer Now.

Wonsan Bible Conference

BY DR. D. E. HAHN.

The third annual Bible Conference was held at Wonsan from August 5th. to 12th., inclusive. Daily devotional exercises were conducted by Rev. C. G. Hounshell, and the study of the Second Coming of Christ was led by Rev. M. C. Fenwick, the study of Zechariah by Mr. Hounshell. The conference was a helpful one. God revealed to us sin in such a light as we had not seen it in before. Praise God for victory over sin. The one desire of all present was that God would show to us the awfulness of sin, to see it in the light that the sinless Christ sees it in, that we might be the better prepared for the work to which we are called. The word of God is dearer and means more to us today than ever.

Convicted and Confessed.

BY DR. ROSETTA S. HALL.

A woman from Cha-san was deeply convicted of sin at morning prayers, led by Dr. Hardie. She cried out in agony that she was too great a sinner to be saved. When questioned as to her sins, she confessed among other things of having sent her daughter to us for treatment some years ago, and to avoid paying for her pretending she was not hers, but just a poor child that she pitied. Wringing her hands and striking her breast, she cried aloud she was lost; but being assured it was such that the Savior came to seek, she ere long rejoiced in his pardoning love. On her return home, she sent her daughter, Po-pe, who was in need of further treatment, back to us, this time with money to provide for her expenses. A few months later Po-pe's mother died suddenly from a stroke of apoplexy. She was faithful to the last, and had interested her family and some of the neighbors in her Savior. Po-pe's father is desirous of carrying out the mother's plan of having Po-pe receive a good education and become a Christian worker. Po-pe is a hunch-back and not strong, but a plaster of paris jacket relieves her, and she has progressed nicely in our day school in both Korean and Chinese. She was baptized recently and has made herself loved by all.

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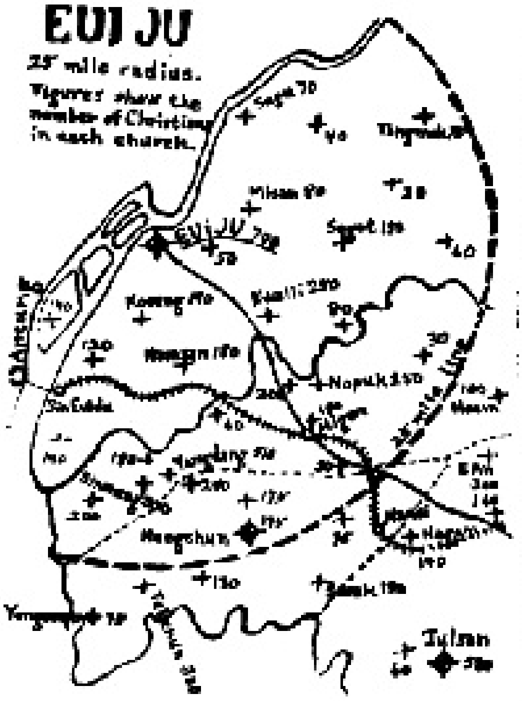

Eui Ju's Challenge.

BY REV. C. E. KEARNS.

Wanted—by 4875 Eui Ju Christians, a missionary for church and academy work. Salary 200 yen per month and house. Academy buildings and expenses all provided. Moving expenses to Eui Ju paid. American preferred. Must speak Korean.

Such in effect is the message of Eui Ju to the Northern Presbyterian Mission. The accompanying map shows the reasons for this demand. The crosses are churches, the figures show the present number of Christians in each church. Within a twenty-five miles radius—a smaller area than dozens of American towns—are thirty churches with nearly 5,000 Christians. It will be 8,000 next year and 12,000 the next—work enough for one missionary at least. Besides there are twenty primary schools and the nucleus of an academy.

The academy is the occasion of the present clamor. Eui Ju has always wanted a missionary. The church here dates back to the beginning of missions in Korea. Dr. John Ross of Moukden baptized the first converts before the opening of Korea. It has always been a progressive church. Eui Ju is the immemorial gateway of Korea. Her people have always engaged in foreign commerce and to this day they may be met in the markets of Osaka and Hongkong, Bangkok and San Francisco. They are a wide awake people. Five years ago when the mission station was opened in Syen Chyun, Eui Ju's disappointment that their city had not been selected was great. They have rejoiced in the growth of Syen Chyun but they have never ceased to regret that no missionaries have been sent to them.

The academy pointed the way. Korea's helplessness at the close of the war turned the minds of heathen and Christian alike to education. To put their country on an equal footing with other nations they must have schools. The Christian primary schools were well enough, but they did not go far enough. Eui Ju must have an academy. Missionaries had built expensive academies in other places. They were paying thousands of yen annually for running expenses and sometimes they had been known to even hire students to attend. Eui Ju had the price and there was nothing to hinder her from building an academy and providing the students and the running expenses. She could also provide a house for the foreigner and his salary, if only a foreigner could be induced to come. Surely among so many there must be one that could be spared for such a big work. Eui Ju men have been all over Korea and they knew of a place where above twenty clergymen were looking after a much smaller number of Christians than Eui Ju could show with not one to look after them. And the academy would give double weight to the request for a man.

So far but little encouragement has been met. Informed that the mission would not permit one of its members to receive salary from the Korean church, they have withdrawn the offer of salary. The offer of a missionary house is now held in abeyance to see what the mission will do. But the academy building is provided. A 25 kan tiled house large enough to accommodate 100 students, on a fine site near the church outside the south gate, has been provided. The income of the school has been provided by pledges of one yen per month by 180 members of the Eui Ju Academy Association. The students are there, 30 of them, with the prospect of many more if the mission will assign a man to the school. Of course there must be Korean assistants. Mr. Kim Sangun, a graduate of the Pyeng Yang academy, has been secured as first assistant at a salary of yen 30 per month. Two other Pyeng Yang graduates are giving their services for the present, also an instructor in Japanese. The school was opened July 2 for the summer session in preparation for the formal opening whenever a foreign superintendent can be secured. At present it is a school without a head, with yen 180 per month income and yen 30 per month expenses. It is offered to the mission. Eui Ju turns longing, even tearful eyes to the mission and clamors with all the power of her 4,875 Christian and uncounted thousands of heathen throats "WANTED—A MAN!"

Field Notes.

Miss K. C. Wambold, Seoul: On Wednesdays the meetings at Chandari, some distance outside the West Gate, are well attended. After studying a chapter the younger women can give the headings of the chapter, and some of the elderly ones can also, if carefully encouraged. The Korean woman often says "Oh, I am only a woman, and *therefore* my mind is dark ; how can I understand anything?" It takes time and effort to persuade her that the feminine mind really can comprehend.

Dr. Emma Ernsberger, Seoul: On Thanksgiving Day 1903, a woman who had fainted by the way was brought to the dispensary, a case of attempted suicide by lye poisoning. For several days she had not been able to swallow and was in an almost dying condition. We worked with her all night. Early in the morning the obstruction was removed, and she lived. Like so many others, out of gratitude she came to the church. The following spring she came out into a clear and blessed Christian experience. Her mother and husband are now professors.

But what I really started out to tell you was, this woman, driven by a husband's cruelties to attempted self destruction, saved by the grace of God is now our dispensary Bible woman. Subdued and humbled by the things which she has suffered, with a grateful heart she tells the story of Christ's love to the thousands who come for treatment.

Rev. F. S. Miller, Chongju: The local book room was a centre of wide spread influence from which large quantities of literature were scattered—booklets 6757, leaflets 30000. On market days when about five thousand men visit the city, the school boys distribute leaflets, sometimes three thousand a market day.

Rev. L. B. Tate, Chunju: Work is now beginning to open up towards the southeast, though we have not been able to do anything in that section except look after the places where meetings were started. The work has grown up out of preaching and book-selling we did two, three, and four years ago. The five new groups in that section visited by me this spring are all located in villages where I sold books and the meetings conducted by the men who bought the books.

The Neglected Provinces of Korea.

BY REV. F. S. MILLER.

North and South Chung Cheng Provinces are in west central Korea. Their area is about 14,000 square miles, their population is about 1,000,000 souls. These provinces are called the "Gentleman Provinces" by the Koreans, on account of the large number of the high class people residing there. In the early days of mission work in Korea the evangelization of these provinces was undertaken by a mission which afterwards withdrew from the field, so that the territory was left unoccupied except for occasional visits.

A missionary of the Southern Presbyterian Mission residing in Chulla Province itinerates over a small area in the southwestern corner of South Chung Cheng Province. A missionary and his wife of the Methodist Mission have moved this year into Kongju in the Southern Province. The Northern Presbyterian Mission has chosen Chongju in the Northern Province, and near the center of the two provinces, as its station site and has set aside two clerical missionaries and one medical missionary with their wives to take charge of its work in the northern and eastern parts of the two provinces.

Chongju is the military capital of the provinces, and has a market place where 5,000 people gather every five days. The sites of the dispensary and book room will be near the market. These 5,000 people, representing 5,000 homes or 25,000 persons will afford abundant opportunity for preaching and medical work. When we distribute leaflets on the market place, three thousand of these people become our advertising agents and carry the news of the "Jesus Doctrine" to a thousand villages.

A three days' journey will take a Chongju missionary to the sea towns of the extreme west, or the Han river villages of the north coast, or the mountain valleys of the southeastern part of the provinces, and between these points he will find one million souls who sit in darkness. Although the work in the city of Chongju was begun less than a year ago, over one hundred attend the Sunday services, and sixty or seventy the prayer meeting. Although no baptisms have yet been administered, the church supports a school with a high-priced teacher educated in Japan, and pays half the support of a home missionary.

High and low are being reached. A scholarly and well-to-do old gentleman has put away his concubine—providing for her and her son—and is now a happy Christian. Another prosperous merchant has taken back the wife he had sent away and is preparing to send away his concubine. He recently called in his debtors and gave them easy terms

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that enabled them to pay their debts. Another merchant gave up his business to undertake the far harder work of a colporter at a financial loss. Another who has enough to live on closed his shops and is teaching the lower school free of charge.

The helper who acts as pastor was recently called downtown early Sabbath morning to help comfort a prodigal, weeping over his sins. He hastened from this house to the church and from there went home at noon for his breakfast. Morning, noon and night he is busy helping to lay the foundations of a great work. The colporters are doing good work, some market days selling as many as 150 books. Last year they distributed 65,000 gospel leaflets all over the provinces, and these books and leaflets are awakening interest in all parts. Recently when detained at a wayside inn a missionary found nine men so interested in the gospel that they banded together then and there to pray and study the Word. The country churches, though composed of poor people largely, pay half the support of a home missionary, and some of them have church buildings provided entirely by their own gifts. God helps those who help themselves.

This is very needy field. At the present time there is no physician in the two provinces. Any that seek medical aid, taking Chongju as the center of the provinces, must take a four days' trip to Seoul, if he is able to walk and can stand the trip, or he might go to Kunsan a four days' journey. Many of the Koreans will not take these journeys in quest of a physician, and only a few could do so if they would. All the diseases that flesh is heir to, and the climate will permit to flourish, are found among the Koreans. Their condition is made worse by their unsanitary mode of life, and by the fact that diseases with one or two exceptions are not treated by the Koreans in a way that does any good. Surgery is wholly unknown.

They believe that disease is caused by a demon that enters the body, therefore they most frequently use a needle in order that the evil spirit may find an exit. These punctures are made in the body in any place with utter disregard to the anatomy even including the eye. Where sepsis is unknown the lamentable results had better be imagined than written. The Korean medicines include all kinds of charms and inert and poisonous things, tiger bones, bear claws, excreta, spiders, wasps, venom of snakes, etc. A foreign physician would save thousands of lives otherwise murdered through ignorance; MURDERED is not too strong a word; MURDERED, innocent children and helpless sufferers.

The medical work also opens up the country to the gospel, and reaches many homes that would otherwise be closed There are a million people in these two provinces, and with a station opened at Chongju a physician will be located near the center of the district. What that must mean to many a home only the Koreans can say.

Korea is a ripe harvest field to-day. The entire land is open for the preaching of the gospel. Not only are people ready to hear, but they are so anxious that the churches are crowded with earnest worshippers, and groups of believers are constantly springing up and asking the missionaries to come and teach them. So rapidly is the work growing that the missionary seldom has time to preach to the heathen directly, his time being largely consumed in caring for the Christians, visiting the churches for the purpose of administering the sacraments, strengthening and directing them, overseeing native agents, instructing helpers and students for the ministry and generally supervising the work. Preaching directly to the heathen is done chiefly by the natives. And they do it well. The Korean Christians are home missionaries, zealous in carrying the message of salvation to others.

A Record of Self-Support.

BY REV. J. Z. MOORE.

The greatest gain of the year in Pyeng Yang District has been in self-support. When one thinks of their lack of riches, together with the fact of a hard year and their lack of training in Christian giving, it is really wonderful, the way the Christians give for the support of their church. To analyze the amount for self-support, I find that for church building and repairs they have given yen 1490. For other local expenses, such as heat, light, etc., they have given yen 721; for preachers' salaries yen 675.90; for Bible Society yen 8.90; for the poor yen 52.80; making a total for the church of yen 2939.60. For Sunday-school papers and the Christian News they have paid yen 87.75, and for their day schools yen 257.50 for teachers' salaries and yen 252.90 for buildings; making a total for schools of yen 510.40, and a grand total for church, Sunday-school, and day schools of yen 3536.75. Compared with the amount given last year, yen 803, I find that, while the membership has increased 100%, the giving for self-support has increased over 400%. There are eight paid helpers on the work. Three and one half are paid by the Missionary Society, and four and one half by the native church. There should be one more helper, and I hope the time is not far distant when all can be paid by the native church.

From Far to Learn.

BY MISS H. P. ROBBINS.

Last fall, although the class was held in December, we had enrolled from the various circuits one hundred and thirty women. One woman came all the way from Soo Moo, 820 *li* (273 miles) from Pyeng Yang to attend, but was taken sick and could only meet with us two or three times. Mrs. Morris found out the morning she was starting back on her long, hard trip in the bitter cold that she had only money enough for one meal a day; yet no word of complaint crossed her lips—only sorrow that she was not able to study more. Of course she was helped at once and a more grateful woman than she, is not often met.

This class was held for ten days; all the ladies helping in the teaching. Romans, Ephesians, Gospel of Luke, Psalms, Parables, and History of Methodism were the subjects taught. This spring our April class was somewhat smaller, owing to the lateness of the date. However we had enrolled one hundred women and in some ways this class was the most satisfactory of any we have had part in. The women represented were of the better class—the lame, the halt, and the blind did not come, but only those who had the heart and mind to study. We divided this class into three divisions, and carried on the subjects begun in the fall.

Promise to Let the Women Come.

BY MRS. R. A. SHARP.

The last of September we found our stores getting low so returned to Seoul for fresh supplies. We remained over a week, then started out again. On this trip we visited our most southern point, and an interesting place we found it to be. Although no foreigner had ever visited them they seemed awake and earnest. After we had rested for a few moments at the house of one of the

Christians they took us over to the church, a small building which had cost them fifty cents, gold. After we had got our boxes and cot in, there was room for little else, and it was evident that while we were there, services would have to be held some where else. We got a room large enough for the women as well as the men, for up to this time they had worshipped separately. We put up one of our curtains for a partition and told the men to bring their wives and daughters. They came and some listened very attentively. After the service I talked with them and tried to persuade them that it was their privilege as well as the men's to believe in Jesus. Before coming away I tried to make the men promise that they would let the women come to the services. They said they had no room for them and that the women knew nothing anyway. After exhorting for a while they promised to let them come, but on enquiring a few weeks ago I found the men still held a monopoly of the church. Apparently these brethren expect to get to heaven and leave the women to struggle on alone. Some I think will be disappointed. This was one of the hardest trips I ever made, for it was hard on both body and soul. The mountains seemed to be endless. One day we climbed seven. In other places the women did not seem as anxious to learn as I wanted them to be, but many listened as I told the sweet old gospel story, and I trust the hearts of some were touched. With only one Bible-woman on this great district it has been impossible to do half that should have been done, but I did the best I could and am willing to leave the results with God.

Seoul School Work.

BY MISS K. C. WAMBOLD.

My teaching in Miss Barrett's girls' school has been a pleasure. The Koreans speak of the school with great respect, and both Koreans and foreigners are pleased with the progress made. One third of the number of girls in the school can play the organ, and we have the organ Miss Strong left in the school when she died. When school closed about seventy Korean women were invited, the mothers and friends of the girls, to see specimens of their school work and of their needlework.

The girls in the upper classes are desired for teachers in day schools, and it is good to find them very desirous to teach at the same time they wish not to give up all studies themselves. Haysoo, a pupil from Eui Ju, is teaching the girls' day school at the Central Church, and as it is too far for her to go to Miss Barrett's school for study, I go once a week to give her lessons in several subjects. She studies well and makes good advancement.

Near the Severance Hospital we have had a night school for young women. I have spent a little time teaching them. At the same place we have a small day school for the daughters of the Sai Mun An church people—at least it is supported by them. The teacher is Ungdo, a girl from Miss Barrett's school. At the closing exercises examinations were conducted in the Chinese character, in arithmetic, in the catechism, and in the Gospels. The parents were present, much pleased. Each of the men made a long speech, saying the same things men say at home when talking to schools. But it was pleasant to reflect that all this interest in the education of girls was the result of the spread of the Gospel.

Expansion Everywhere.

BY MRS. E. M. CABLE.

The past year has been a year of rejoicing to the Koreans as well as one of trial and sorrow; a year of rejoicing because of the numbers who have forsaken idolatry and turned to Christ; a year of trial and sorrow on account of the loss of their country. We are also thankful to God for all His past blessings and for the privilege of working for Him in Korea.

The work of the past year consists in the fall and spring itinerating trips over the district. On the southern circuit the work has not grown so much in numbers but the Christians have been studying carefully and have made a marked growth. At one place a large room full of women were waiting to receive their examinations for baptism and it was such a pleasure to examine them because they were so well prepared. The old women who could not read were ready to tell how they believed from the heart. This church has undergone severe persecution from the heathen but most of them remained true. Again this spring most of the places have been infested by robbers and many have had money and clothing taken from them besides receiving a hard beating. So while in one respect it has been discouraging in another it has been encouraging. One new church has been dedicated and another new one built.

On the Inchun and Poopyong circuits several new groups have sprung up and many new members have been added to the old groups. At Salmi a group hungry for the Gospel always awaits our coming, and to teach such a people is a blessed privilege.

The Kangwha and Kyodong circuits have perhaps made the greatest increase. Two years ago the churches began to awaken to their opportunities and this spirit has continued at a greater speed during the past year.

Several new churches have been built by the Christians themselves. One church was built without a cent of money. One man gave straw for the roof, another trees for the lumber, another did the plastering and so on until it was finished. Several churches that were in the process of building last year were dedicated. They are always anxious that their little chapels should be dedicated to the Lord. These chapels were supposed to be built large enough to accommodate those who would come in later, but this spring when we visited them again the churches would scarcely hold those who gathered for service. In one new church alone 66 people received baptism at one service and half of these were women. The Christians in the village across the plain from Songa have increased so rapidly that they decided to establish a church of their own instead of going 3 miles to meet with another group. In this new group the leading members are yangbans (gentlemen) and one family especially has an interesting history. The family includes twenty members, from grandparents to grandchildren. The old grandfather 76 years of age had been an invalid for over five years. On our last trip the hoary headed old man was baptized and since coming home we hear that he is walking about in much better health. He says since he has received a new heart that the Lord has also given him new physical strength, and since becoming a Christian his blessings are beyond words of expression. The grandmother 63 years old has been deaf for ten years. In spite of her infirmity she was so happy she could talk of nothing but their changed condition of life and how with one accord and one heart they were serving Christ. The oldest son had had nine concubines and was a very hard drinker. When he decided to become a Christian he put aside his numerous wives, stopped his drinking, and even threw away his tobacco and pipe. Now his enjoyment is his Bible. In this same village there are so many little girls that a new day school is being started for

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them. In another village there is also a school for girls, one of the young women giving part of her time to teaching.

On Kangwha new churches have been organized and the most blessed thing is from the first the women recognized the fact that they must study.

At Kyodong a new church is being planned, since the old one is far too small to accommodate the people. In the spring when we visited them several came in from other villages to receive baptism. The church was filled and mats spread outside for those who could not get in. One room full was baptized then sent outside to make room for the second crowd. And thus the work increases all over the district. There has been a wonderful turning to Christ. One woman said to me "Before we become Christians, we scarcely see outside our gate, but since we have become Christians we are allowed the privilege of going to church and are given more freedom in many ways." After becoming Christians they have the chance to grow and develop mentally as well as spiritually. A greater interest than ever before is being taken in schools. Both father and mother now think that it is the proper thing for their daughters to be educated. If there are no schools in their villages they ask for one, if they cannot get this then they apply to our girls' school in Seoul. This advance in the line of study during the past year means a greater knowledge of the Scripture and its truth and this leads to a deeper spirituality.

We are living in a new age since Christianity has come to Korea and it is spreading so rapidly that in a few years things will be entirely revolutionized. Christianity is raising the standard of womanhood; it is causing the overthrow of so many of their heathen customs that are demoralizing and is putting a new spirit into the people.

We praise Him for the ingathering of souls during the past year and for His guiding hand.

Pak, The Priest.

BY REV. E. M. CABLE.

Chang Pong is one of the large islands belonging to the Kangwha group. It has four hundred houses, which means a population of about two thousand souls. One of our earnest Christian young men from Kangwha city went here early in the spring and began preaching, and has been instrumental in getting seventy of the four hundred homes to decide to become Christian. To illustrate the genuineness of his work, at the last quarterly conference the people of the island sent him with a resolution asking that he be appointed to that island as their preacher, they agreeing to furnish all his food and clothes. This young man is the class leader who repeated all of Luke and Acts and the second chapter of the Discipline in his examinations, and it is not surprising that the Lord has blessed his labors. He has been called Pak Sin-bu (priest) because of his earnest Christian life. He was previously a soldier, and while in the barracks he was given the nickname because of his moral and Christian life. I look for great results from his work. "Surely the isles shall wait for His law."

Not Unpromising Now.

BY REV. C. A. CLARK.

Beginning November first Mrs. Clark and I made three short country trips into the territory south of Seoul. In December again we were out eighteen days. All of these were a most pleasant surprise to us, and from a missionary standpoint were the brightest days we have seen in Korea. We had heard that the territory there was the most unpromising in all Korea and always had been, but during these two months it seemed to have been moved in a marvellous way by His Spirit, until, as we went from place to place, the whole country seemed alive with interest.

Whole villages threw away or burned their idols Men came several days journey to meet us and beg us to visit their villages. Magistrates of at least two counties and the governor of North Chung Chong Province sent men with letters. The contagion seemed to have spread to all classes, not merely to farmers, but to the highest nobles. Where heretofore books had been sold by tw s and threes, they were now sold in jicki loads. My helper in one month sent four coolie loads of books down into the territory. The greatest demand was for hymn-books and Bibles.

Up till this year it has always been difficult to make old helper Yi stay out long periods in the country His age and family ties made him stay close to Seoul as much as he could. He went out November 7th., intending to visit South Kang Won Province, but ran into such a marvelous work in Umchook county on this side of the river that he stopped right there in that and the adjacent counties for over two months without coming up to Seoul at all, and in that time he located over thirty new believing villages. A great deal of the work was built on a false idea of course, for the people of South Kyeng Keui and Chung Chong provinces have always been notorious for their political societies. Nevertheless there was much that was genuine.

At Kwang Yun fair town I saw an amusing, yet pathetic, illustration of the society forming tendency. As we passed through I noticed a flagstaff, such as churches have, set up in the courtyard of the village saloon. We stopped and asked the owner if there was a church there, and he said there was. On being questioned, he said no foreigners or helpers had been there, but that a certain man named Choi had gone up to Seoul and heard the doctrine in Dr. Gale's church. He bought books, came back home, told his neighbors what he had heard, and they formed themselves into a church, electing Mr. Choi as their "chairman." They met regularly every fifth day morning, market day, after all the trading was over, and they read the Bible and prayed as best they knew how. Poor, groping souls! eager for something, needing something, and yet not knowing what it was, and no one had yet come to teach them. They didn't even know there was anything incongruous about prayer-meetings held in a saloon.

About four years ago the Plymouth Brethren made heavy inroads upon our work in this territory. Several months ago Mr. Brand and Sung Song the Japanese leader went back to their respective home lands, leaving their people unshepherded. In addition to all the new believers, these also came clamoring to us for guidance.

We held a class of eight days at Sai Tu in December. There was an average attendance of forty daily, and the last Sunday over eighty, and the interest was intense. At Soti there was a fine work in progress. Nearly every idol in the village had been burned, and a new church bought entirely with native money. The absolutely new work around Moosootong in Umchook county was most interesting, for, though some of the leaders there were men who had formerly crossed over to the Plymouth Brethren, yet great numbers were quite new believers fresh from the burning of their idols when we saw them.

Perhaps the most hopeful work however in all the field up to the time I surrendered it to Mr. Pieters on February first was around Magunkol. The work there started three years ago with two

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houses has spread until from it at least thirty villages were influenced with fully two hundred people definitely calling themselves Christians. There have been all sorts of persecutions. The oldest man in the village was tortured by a neighboring rich man because the Christian dared to bury his mother as she had requested in the ground which his family has owned for years but which the rich man wanted to seize by force for his own. A poor widow was beaten insensible by her drunken brother-in-law because she refused to allow her children to sacrifice to their father, the drunkard's brother. The next oldest Christian in the village was falsely accused by his drunken heathen older brother of having caused the death of the heathen younger brother, and barely escaped prison, which in Korea with such a charge would have meant years of confinement at the very least with small hope of ultimate justice. In spite of all these and scores of other things, the work has grown and grown. There is a school there now supported almost entirely by the Koreans.

A little trip I made there in January was to me one of the most pleasant surprises of my life. I went to the same house where I have always stopped. Heretofore it has been dirty and gloomy and the people, although eager to entertain us, seemed to understand little of the courtesies of life. This time the room we stopped in had been newly papered with clean white paper and trimmed with brown, all beautifully clean. Probably that man had never before in all his life lived in so clean a room. Whether it was because of that, or because of the influence which caused that improvement, I don't know; but there was in every way more consideration and less of rural boorishness than I had ever seen before. In the evening the room was packed and I saw a pretty sight. The owner of the house, a big rough farmer, has tried a number of times since he believed to learn to read, but he hasn't succeeded very well. He has a tiny little daughter, only six years old. She has just learned how to spell out the letters. When we sang in the evening this little girl sat close up to her father on the floor, singing from the same book, and with one tiny finger she followed the letters so her father would not lose the place. It was a pretty sight, that great shaggy farmer and the wee little girl. Truly a little child shall lead them. Before and after the meeting all the children in the village sang a number of songs for us. It was pathetic to see the love and pride shining in the eyes of the children's parents. For the first time in their lives they have an absorbing thought beyond eating, sleeping, and working, and that thought of Him is transforming and transfiguring their lives.

Sam Chuk Dong was also interesting. In that place for six years they have never missed a night in meeting for prayer and Bible study. At that place we enrolled as a catechumen a little blind girl who has had a most extraordinary experience. From babyhood she was trained, as most blind people in Korea are, to be a sorceress. Some months ago she began to feel that all the stuff she was learning was false, and she challenged her teacher to prove her power of second sight. The test failed, and the little girl immediately rejected the whole system and refused to have any more to do with the business. She was ejected from her home and in a fair way to starve when the Korean elder came along, heard her story, and, as he had no children, adopted her.

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THE KOREA MISSION FIELD.

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The Union Movement in Korea.

BY REV. W. B. HARRISON.

The second meeting of the General Council of Evangelical Missions was held in Seoul, September 10th. and 11th., 1906. The attendance was large and the interest at times amounted to enthusiasm.

No resolutions expressive of mere sentiment were offered, as last year, but the time was filled with the earnest discussion of stubborn facts. The tone of the meeting was more conservative than it was a year ago, so that many who were astonished at the headlong rate of the movement then are hearty supporters of it in its present form.

During the past year the following experiments were made in cooperation: boys' intermediate schools in Seoul and Pyeng Yang, medical work in Pyeng Yang, publication of Sunday-school literature, hymn book, the Korea Mission Field, a church paper, and the Union Publishing House. The report of those in charge was enthusiastic in every case and fully justified the wisdom of the plan for united effort. The experiments of the past year were all continued and in some cases plans were adopted for making the present arrangements permanent.

One of the achievements of the union movement during the past year was the division of territory where comity had not prevailed. This was effected by the exchange of several groups. One of the brethren reporting said that he had had greater peace and joy in his work than ever before, because when a new group sprang up where both had been at work there was no question to whom it belonged, for its location at once determined its allegiance; also when a member moved from the territory of one mission to that of another he thereby became connected with the other mission, without giving occasion for rivalry and jealousy.

Brethren who had been appointed prepared and read papers on the following subjects: Harmonization of Doctrine, Harmonization of Polity, and Division of Territory, followed in each case by more or less discussion. Papers had also been prepared on Speedy Ordination of a Native Ministry, its Advantages and Dangers, and Practice in Admission of Probationers, but as there was no time for their reading they were postponed till next year.

One advance step planned for the coming year is the establishment of a college to be located at Pyeng Yang. As the mission compounds are near together this can be done without action by the home authorities by each mission concerned furnishing a given portion of the buildings and faculty.

Unless interrupted by the home churches, some form of union of the Protestant missions in Korea is sure to continue and to develop. To what degree this union will grow no one in undertaking to say, and few seem to be concerning themselves to know, but the majority seem willing to follow the leading of Providence one step at a time.

Growth and Spirituality.

BY REV. J. L. GERDINE.

The past year has been one of large increase in numbers throughout the church in Korea. It is probable that thirty thousand new believers have come in during that time. Our own church has shared in the general prosperity and advancement. This is true not only of the district as a whole, but each circuit will show a good increase over last year.

Perhaps the best comment will be a comparative statement of last year with the present year :

COMPARATIVE STATEMENT.

	Last year.	This year.	Increase Percentage.
Number of Societies	46	129	183
Adult Baptisms	201	606	200
Total Membership	759	1227	83
Probationers	457	1694	273
Applicants	——	1712	——
Total Numbers on Rolls	1216	4623	280

This large increase for the year represents not only a general advance in each of our circuits, but the springing up of a large work in southeast Kyeng Kui and southwest Kang Won provinces, where we have heretofore had but meagre results. During the past six or seven years, however, our mission has worked in this territory, preaching and selling Scriptures, and we are now beginning to reap a large harvest. This section is well removed from foreign influence and is as free from political influences as any part of Korea that I have seen. The people are largely of the farming class. Taking all things into consideration, the prospect there for a strong church of the true type is most encouraging. The centre of this new work is more than a hundred miles from Seoul, our nearest station. It has never been visited by a lady missionary or even a native Bible woman. It seems imperative, in order that the work be properly established, that we have resident missionaries there as soon as it is possible to arrange a place for them to live. There is no estimating the growth and development that we may see in this section, if only we are able to give the work the attention and supervision that is needed.

It may not be inappropriate in this connection to refer to our need of more workers. The fact that we have quadrupled our number of believers during the past year, without having any increase in our missionary force, ought to be sufficient argument. But in addition to this, there is every indication that we will have steadily increasing numbers to teach and care for. At present our energy is almost wholly given to evangelization. Success in this line creates the necessity for schools for the children of the church and theological instruction for the native ministry, and these problems we have scarcely touched. In order to give attention to the urgent demands upon us we should have as speedily as possible at least double our present missionary force.

Not only has there been growth in numbers, but the church has prospered spiritually as well. Throughout the various circuits the number of those whose testimony and lives show that they have had a definite experience of religion is constantly increasing. From among these leaders are being developed, who have true spiritual power. Thus the frame-work of the structure of our native church is being made strong where strength is needed.

Two young men came up this year to the district conference recommended for license to preach. They have been saved at the altars of our church, taught in her fold, and now, with true itinerant spirit, offer themselves for service where they may be most needed. A number of the native brethren have during the past year been licensed to exhort and from among these we expect other preachers, as they grow in knowledge and experience. As is generally known we have class leaders for each group of believers, who, under the pastor, look after public worship in their respective villages, and the general spiritual state of the believers in their classes. Gradually this arm of our force is being strengthened. These leaders as a rule are growing in grace and efficiency. In cases where they prove unworthy, others better suited for the trust are being found to take their places. As the missionary can only visit the several churches once in several months, and the native helpers perhaps once a month, it is plain that much depends upon the class leaders. We are often greatly exercised to get a man suited for the position, and every such man becomes a strong factor in our organization. In connection with our second round of quarterly conferences we planned to hold meetings directed especially to the spiritual benefit of the official members of the church, so that they might in turn better minister to the body of the church. These meetings were blessed of God. The evidence of the Holy Spirit's working was manifested by deep conviction for sin, penetential confession, and joyous victory. We believe too that God has worked since through those that were blessed to bring blessing to many within their circle of influence. We are glad to note, generally, that the revival which began three years ago in the church in Korea has continued and increased until this time. In our own church the revivals in our mission centres this year were deeper in their working and wider in their influence than those in the past. It has not as yet reached the entire church however, and we cannot be satisfied until this is the case. God wants a witnessing church, and in order to do this there must be on the part of the membership experimental knowledge of the saving power of Jesus Christ. Already there has been a wonderful change and there are many witnesses. We confidently expect, through God, to see during the coming year a far greater outpouring of the Holy Spirit upon the church. Our people are ready for this, for even those who have not a religious experience are, as a rule, faithful up to their light and sincere in their desire to know and serve God.

Yun-Mot-Kol Church.

BY REV. E. H. MILLER.

Up to Dr. Gale's furlough I was associated with him in the work in this congregation, my work having been especially with the woman's side of the Sunday school. Since his departure I have had associate charge of the whole work with Mr. Reynolds of the Southern Presbyterian mission, and in his absences in Pyeng Yang for theological class work and while at his annual meeting have had sole charge.

Since Dr. Gale's leaving the congregation has again become too large for their building and new plans had to be devised for their accommodation and for the carrying on of the work under these circumstances. The last part of June the congregation was divided, the men meeting in the chapel of the Wells Training School, the women expanding into the space formerly occupied by both men and women in the old church. Before the division almost every Sunday the outside windows and doors were filled with men and women and numbers had to be turned away for lack of room. The division allowed all to get in and made better services possible. For the warm weather an earlier hour was chosen for meeting. At nine o'clock the sermon was given to the women while the men had Sunday school: at ten the men had the sermon while the women studied their lesson. So far it seems to have gone on satisfactorily, though other plans will have to be devised after opening of school.

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In the mean time, recognizing the need of a larger building, one adequate to present needs and fitted to take care of the expansion of the next year or so, the members of the congregation have begun raising a fund for site and building. They have secured a sightly location on the hill just south of the Boys' School and have begun clearing it of its buildings. Subscriptions so far approximate two thousand yen.

To report for the whole year, the work of Dr. Gale for the most part, three months under Mr. Reynolds and myself: additions have been, communicants 59, making total at present 193; catechumens 294, the present enrollment being 245. There are now seven meeting places with a total of over thirty meetings per week. The total of adherents now numbers 600 and the offerings for all purposes, exclusive of new building fund, amount to yen 1337.55, or $668.79 U. S. gold. The church building has been thrice enlarged in a little over a year, increasing its size to about twice its former capacity; and even yet the building is inadequate to the needs of the steadily growing congregation. The attempt to do wtth divided services may answer for a while: in the mean time we await developments in raising funds for the building with hopefulness.

Of special incidents I will only mention one. Shortly before Dr. Gale left there appeared on Sunday on the woman's side a fine looking handsome young woman, who spoke to Mrs. Miller after service and later came to the house to make inquiries. She especially desired an education, she said, and seemed very desirous of knowing adequately what Christianity meant and wished to be able to make an intelligent decision. For some time we didn't see her, but on inquiry found that at other services she was regular and interested. A few weeks later we were surprised to see a finely dressed foreign-clad Korean woman at morning service and on inquiry found her the same young woman, a former dancing girl and concubine of a high class house, known all over the city for her grace and beauty. The reason for foreign clothes developed to be as follows; if she wore Korean clothes she must either stay at home or be known as one of uncertain character; so she, wishing to keep the liberty of action formerly hers on accoun of her occupation, and not wishing the notoriety of her former class, chose foreign clothes as a means to the desired end. She is now living with her mother and is engaged to be married to a widower, a yangban, a recent convert among those attending at Yun-Mot-Kol.

A Prosperous Circuit.

BY REV. W. L. SWALLEN.

My connection with the western circuit began nominally the previous year, but actual work was not undertaken until after the last annual meeting. There was much work waiting to be done, and, not knowing the people personally, I could not get over the ground as rapidly as where better acquainted. All in all the work has been most delightful to me. There has been a very large increase here, which for the most part seems to be permanent. The Christians have been zealous in preaching to the unbelievers and new groups have been formed at a number of important points. These have already developed considerable strength.

Elders have been elected in five churches, four of whom were elected during the year. In three of the churches the elders elect have been ordained. We thus have regularly organized churches at Cha-chai, Tai-pyeng, and Han-chun. Pen-syuk and Sin-hung-dong have elders elect, who will be ordained in the near future. These churches are all large and doing effective work.

At the time of the Chung-Nyen-Heui (young people's society) craze only one of the churches of the circuit became affected: that was the Nampo group. It was quite shaken for a while, but it came through the experience as purified in the fire and is stronger now than ever before. The church at Cha-chai met with a great sorrow in the fall of our helper at that place, Whang Han-tu, whose disgraceful conduct and sin put the whole church to shame. The quick and effective measures taken under the direction of elder Pang soon restored order and peace to the stricken Christians and confidence to the whole church.

The circuit has sustained a great loss in the death of two faithful workers, one a leader in the church at Cha-chai, the other Pak Syen-kyu, helper in the Nampo district and student for the ministry. Pak was one of the most promising young men in the country. He is missed by many in many ways.

To meet the needs of the rapidly growing work the leaders at the fall meeting decided to ask the church of this circuit to raise the salaries for eight helpers and half of the salary for the ninth (the other half being raised by the groups looked after in Dr. Moffett's circuit during his absence on furlough). To this the church responded with a willing subscription which covered the amount necessary to put on the required number of helpers, thus putting on eight men where they supported five last year, at the same time raising the salaries of all the helpers.

A circuit class was held in December at Pen-syuk, with an attendance of 300, and during the first Korean month a class was held at every group, thirty-one in all, taught by the helpers and leaders. These classes were chiefly for men, but in most of the churches the women could not be kept out, so they attended also. The total number enrolled in these classes was 1,683. Ten classes for women only were also held in the larger churches, with an aggregate attendance of 500. The total attendance at all the regular study classes in the circuit for men and women, omitting those held at Pyeng Yang, were about 2,500.

The circuit spent 1,500 yen upon new buildings and 3,486 yen was contributed for other purposes during the year. There are three students for the ministry and two others who will enter the coming year. In this circuit I baptized 267 adults, 14 children, and received into the class of catechumens 889.

Teaching Teachers.

BY DR. W. M. BAIRD.

The normal class, held from June 20th, to 30th., was a joint affair, in which both Presbyterians and Methodists were engaged. In this respect it was an epoch-making occasion, as well as in the fact that it was the first normal class to which both men and women teachers were invited. The men were divided into five classes and given lessons in geography, arithmetic, and the Chinese character, the women at the same time being taught in other rooms by the ladies of both missions. Afterwards all were brought together for an hour to listen to lessons on subjects relating to the management and conduct of schools. Joint conferences in the afternoons, lessons on principles of teaching, and conferences at night completed the program.

This normal class was memorable also in the number of teachers and prospective teachers present and in the interest shown in the work. Since the first normal class was held in Korea, in Seoul in 1897, I have taken part in nine annual classes and have witnessed the growth from year to year. We have now come to a time when the demand for primary school teachers in without precedent in the whole country. For the following reasons our present machinery is not sufficient to furnish enough teachers. First, the normal class is not long enough: it should be conducted for at least a month. Second, teachers who have been trained in the normal class for the past nine years are not now in the schools. Capable men have not been encouraged to stay by the work for which they fitted themselves. Many of them are now occupying positions as helpers, others are to be found in the theological classes.

A fear has been expressed that our Christian schools cannot continue to exist in the face of Japanese schools which may be established here. I believe this fear is groundless, provided we properly man our schools with teachers of our own training. I believe this fear is well founded if we continue to transfer capable men to other positions. Important though these other positions may be, the one who teaches the children of Korea for the next twenty years is the one who has in his hands the making or the marring of the Korea of the future. In my opinion the normal class work and work related to it and to primary schools and to preparing text-books and a literature for primary schools has grown to be of sufficient importance to warrant us in asking for such an enlargement of our force as shall enable us to set aside one man to be superintendent of public instruction. Should any equipped worker occupy such a position here just now for one year, it would be found that his energies were legitimately so fully occupied that we could never conscientiously declare his position vacant again.

Notes on Work in Chongju.

BY REV. F. S. MILLER.

The year in Chong Ju has been one of opening up new work, with the result that there are now twenty-six regular meeting-places with an average congregation of nine hundred and twenty-six. During the summer of 1905 Mrs. Miller and I with the children lived in the future gatehouse and superintended the church work and the building of two temporary structures. In the fall I made one extended trip over the more remote parts of the field. After this trip the family returned to Chong Ju and spent the rest of the year in one of the temporary buildings, receiving callers from all over the province, holding classes, directing the work of the native assistants, and looking after the local work.

Some spring days as high as three hundred Koreans, mostly women, visited the missionaries' compound. Mrs. Miller devoted Thursdays to them, holding a class in the city in the morning, and receiving the sight seers in the afternoon. None of these left without at least a leaflet. There are now forty-six communicants and sixty-eight catechumens in the province. These native brethren have done good home missionary work in the support of a colporter, contributing 165 yen to this cause. The Chong Ju Christians did systematic Christian work in the many villages near the city. This church also supported a school of three teachers at a cost to themselves of 259 yen, thus reaching sixty-six boys with Christian instruction and their parents with the Good News.

The four months itineration of a home missionary from the Pyeng Yang church illustrated to the heathen the self-forgetfulness and far-reaching love of the Gospel and set a good example to the native brethren of Chung Chong provinces. May this be repeated in the fall.

The local book room on the main street was a centre of wide influence from which went forth 6757 tracts and 30,000 leaflets. Elder Kim Hyeng Kyeng has been a most efficient help and great comfort to the missionaries. The local

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church has grown in one and a half years to a congregation of one hundred and sixty, contributing 270 yen the past year. It is composed of high and low, one ex-magistrate and a number of other gentlemen being out-spoken Christians. The sight of shops closed on the Sabbath, even when Sabbath comes on market days, causes the heathen to enquire what this means.

A Sudden Development.

BY REV. J. R. MOOSE.

So far as the name is concerned, the Choon Chun circuit is a new one, the name having appeared on the minutes for the first time last year. The circuit however has been made from a portion of what used to be included in the Seoul circuit in reports, though in fact it was never connected with the circuit in the true sense of the term. The only connection between the two was the fact that one man had charge of them both; or better say that the same man that had charge of the Seoul circuit also looked after the new territory in Kang Won province. So that nothing in the way of a report was made concerning it; in fact there was little to report except possibility, of which there was an abundance in the past as there is in the present. The circuit lies mostly in Kang Won province and takes its name from the capital of the province. This territory has been worked by our colporters for the last nine or ten years, or at least part of it has been so worked, but, owing to the scarcity of foreign workers, very little attention beyond a visit once or twice a year has been given to it by me. These years have been the time of seed sowing, and often it seemed to us as though the seed had fallen on barren soil only to be carried away by the birds or choked by the thorns, there being so little in fruit or flower that appeared in all these years.

This has been a very hard field and results so meager that nothing short of faith could have held on so long: but the strongest faith could hardly have expected to realize all we have seen this year. Till within the past two years twenty-five or thirty Gospels a month were considered good sales for our colporters at work in this circuit: but now two hundred or more a month is the ordinary report of our men at work there. In former times I often travelled for days without seeing anyone who called himself a believer, and it was the rule to sleep in the inns, as there were no Christian homes to receive us. But now all this has changed, so that it is an unusual thing to spend a night in an inn while travelling in the bounds of the circuit. On my last visit to the circuit I was out fifty-five days. During this time we spent only two or three nights in an inn. This alone will give some idea of how the seed sowing has resulted in a good harvest of new converts in the soil which seemed so barren for so many years. One of the great joys of the year has been the large numbers who have come out as Christians and are now studying the Bible. In answer to the question, "How came you to be a believer?" many have said that for four or five years they have been reading the Gospels and have just now fully decided to become believers in Jesus. Such answers fill our hearts with joy and give us new strength for future seed sowing.

The statistics will not show anything like the real strength of the circuit, since only baptized members and probationers appear therein. But here in the bounds of this circuit we have many hundreds of people who have destroyed all their fetish and other idols and given up all forms of heathen worship, but have not yet been sufficiently tested to be enrolled as probationers. We have been slow to enroll names as probationers or to baptize those who have been so en-

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rolled, because we are anxious that only such as are really converted, born again, shall enter into our church in its formative period. On my last visit to the circuit I made out a new roll to hand over to brother Gerdine, who has taken charge of it till Annual Meeting. After throwing away many names that had been recorded by the natives, I found that I had a roll of more than one thousand, one hundred and thirty to turn over to brother Gerdine. Many of these have been believers only a short time, and it remains to be seen what per cent of them will be found faithful and will finally become full members.

Our circuit has started out well in the way of self-support. At the last Quarterly Conference they reported about 115 dollars paid during the quarter. They also decided to raise the salary of a helper to work among them in the future.

This circuit does not mean a little corner of one county, as the term would often mean in the homeland; but it means that the circuit is composed of seven or eight big counties, with parts of four more. At our last Quarterly Conference we had men present who had walked sixty miles to attend. This statement alone will give some little idea of the size of the circuit. There are now forty-eight classes or groups which have regular services and are in some measure organized as churches, though many of them as yet have no baptized members or regularly enrolled probationers. They have seven chapels or church buildings, all of which have been secured without the aid of foreign money, except perhaps twenty yen, which have been given by missionaries. One of these churches is a new building, occupying the site of an old Buddhist temple, which doubtless flourished many centuries ago when Buddhism was in all its glory in Korea. This church is one of the best houses in the village and was built by the native Christians without the use of one cent of foreign money.

This wonderful ingathering will mark the year of 1906 as one long to be remembered in the history of Choon Chun circuit.

How a Year Passed.

BY MRS. W. N. BLAIR.

Thinking over the work of the year past, I find nothing new or remarkable to report. The year has been a busy, happy one, full of blessings, of work to be done, and strength to attempt it.

I was almost reluctant to give up the woman's work at the South Gate, which I had known from the beginning and had learned to love; but it seemed best, since Mr. Swallen was pastor, that Mrs. Swallen should take that work and I should help Mr. Blair in the new church at Sa Chang Kol. Since the new year I have been working there in connection with Mrs. Baird. I have particularly in charge the work for the new women who came in during the winter meetings. A large portion of those who gave in their names have been faithful until now, and each Sunday I can almost see that they have grown in grace and knowledge. Our Sunday afternoon congregations of women have grown from fifty to over one hundred, though the women attend still better the morning service. I fancy the reason for this is that, like the daughters of Eve they are, they are fond of that second of individual attention which is theirs at the morning roll call. One old lady in my class is so deaf that she scarcely hears a word, I think, yet each Sabbath when she sees me take the roll book she says "Here is Chunsi. pooeen, I won't hear my name when you call it, but don't mark me absent." She never misses a service and seems always happy, though I am sure she gets only the teaching of the Spirit in her own heart. Hongsi, whom some of us know as Mrs. Hunt's amah, has been doing good work as Bible woman in the district.

I have been able to do more calling this year than ever before, meeting a large part of the women in their homes. I have found this work difficult for several reasons, the difficulty of keeping up a profitable conversation, the disease, filth, and the over-hospitable hostesses' refreshments; but spite of the difficulties, it is one of the most satisfying and profitable kinds of work I have done. I made about fifty calls, meeting in many cases several of our women at one call.

I found opportunity in January to hold one country class in Yung You county, being able to leave the babies with Mr. Blair and Miss Kirkwood. Over seventy women studied. Wonsi, Mrs. Moffett's Bible woman, helped me, and Mrs. McCune taught singing, much to the delight of the women. She, with Mr. McCune, had been for some time in the home of Kimsi, a rich widow, who had prepared rooms for us in her house. I divided the women into two classes in the morning, to one of which Wonsi taught Mark's Gospel, while I taught selected lessons from Ephesians to the more advanced women. In the afternoon they had topical studies and singing together and in the evenings devotional meetings, except for the two practical talks on the care of the home and children. Country classes are always a delight, and this was an exceptionally happy one.

In the city training class in the fall I taught "Sung Kyung Moon Tap" to the second class women. In the spring class I was prevented from taking part by my trip to Syen Chun where I had the privilege of assisting in their class and afterwards of a week's visit. I taught the life of Christ and Matthew's Gospel.

I was able to do school work in both the Academy and the advanced school for girls, and had charge of the South Gate lower school for girls until the New Year. In the Academy I taught English history three times a week during the entire year. The subject was full of interest and gave ample opportunity for lessons in bravery and patriotism. In the girls' school I taught arithmetic to the third class every day until December, when I was compelled by illness to give up the work. It is a joy to see of what Korean girlhood is capable.

This completes the work of the year which can be classified. The care of two babies through another year of missionary life, the cares of the home, packing the "Moksa" off for his trips, seeing callers, attending some few weddings and funerals, all these too are parts of the year's work. Except for a short attack of diphtheria in the fall, we have had no illness in the family and the year has been one of uniform health and happiness.

In the High Valleys.

BY MISS M. BEST.

In April at the close of our Pyeng Yang class for country women Paksi, my Bible woman, and I started for Koksan. We traveled 213 miles by chair and horse and were absent from Pyeng Yang twenty-two days. No foreign woman had ever visited this mountain region and the first one was such a curiosity that one little girl on beholding the strange being exclaimed "Mother, look at this thing!" Though so cut off from Pyeng Yang by natural barriers, Christianity seems to have penetrated far into the mountains and Christians may be met all along the road.

We held a class at Ton Chi Tu, a beautiful little village nestling in a peaceful valley, so secure in mountain fastness that no effect of war and turmoil reached it at the time not long since when Korea's destiny hung on the balance of war. Fifty-two women and girls from eight different villages, some of them twenty miles distant, attended the class. About half of the number could read. They studied John's Gospel and Mark, while those who could not read were taught from Mark's Gospel, the catechism, and the First Reader.

Eleven of the women of this class walked with us to Tori Kol, a distance of thirty miles, to attend the second class. This time there were thirty-nine women in attendance. The Christians of the church in Koksan up begged us to hold a class there, but we had to come away, telling them that perhaps some other time it might be possible to hold a class in their city.

These mountain people were interesting. Their efforts to live as Christians, so shut off from intercourse with others of like belief, are commendable. The tale that some of the women told of their blind groping after truth and their attempts to "do the doctrine," about which they knew so little at first, were pathetic. I hope their request for some one to come to them next year to teach them may be fulfilled.

A Rigorous Moral Standard.

BY REV. G. LEE.

In the Whang Ju district the work grows apace. There are six new groups that have grown up, four of which I have never visited. As has always been the case in our work, the Koreans break up more ground than the missionary can till. The anti-tobacco-smoking society still flourishes, and one of the three Whang Ju helpers is supported entirely by funds which formerly went for tobacco. It is the society's ideal to make the Whang Ju Christians all anti-tobacco-users; and where one sees the amount of Japanese cigarettes smoked by Korean children he is constrained to say from his heart "God speed to them in their zeal."

One evangelist was selected at the fall leaders' meeting and worked for a short time, but he showed poor judgment in some of his conduct and was relieved of his position. He was invited to take a glass of light Korean wine at a roadside inn where he had stopped to preach the Gospel. In a moment of weakness he yielded, and his weakness destroyed his influence; for it is a fixed idea in the minds of the heathen of this district that Korean Christians do not drink intoxicating liquors and any Christian who does is not worth a hearing.

The group at Yong Su Kol are happy in their large tiled church building, finished last fall. The building will seat between three and four hundred. At this group the Whang Ju people have determined to start an academy. For several years they have had a successful primary school, to which pupils have come from the whole district; but this year they feel they must make an advance, for the subject of education is working like a ferment in the Korean mind. The oldest helper on the district has been selected as principal of the school, and he, with a former academy student, compose the faculty. Of course the attempt is crude and the work accomplished will be faulty, but the development is along the right line and must be fostered. The Korean Christian's desire for education will not be balked, and may the Lord give us grace to guide this movement aright.

* * * * *

Rev. C. D. Morris, Yeng Pyen: A villager who belonged to the Il Chin Hoi decided about a year ago to become a Christian. Some time later, when the money was being collected to sacrifice to the village devil, he as a matter of course refused to contribute. The head man of the village had him seized, bound, and beaten, but he remained steadfast and is a faithful witness for Jesus to the whole surrounding country.

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{ Rev. C. G. Hounshell.

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Mission of Methodist Episcopal Church, South.

APPOINTMENTS, SEPTEMBER, 1906.

Mission Superintendent: J. L. Gerdine.
Seoul Circuit: C. G. Hounshell.
Choon Chun Circuit: C. T. Collyer.
Union School, Seoul: C. G. Hounshell,
Songdo, S. Ward Circuit: J. L. Gerdine,
Songdo, North Ward Circuit: W. G. Cram and A. W. Wasson.
Songdo, School: T. H. Yun and A. W. Wasson.
Chi Gyeung Tu Circuit: R. A. Hardie.
Wonsan Circuit: R. A. Hardie.
Wonsan Medical Work: J. B. Ross.
At Home on Leave: J. R. Moose.

WOMAN'S WORK.

Carolina Institute, Seoul: Mrs. J. P. Campbell, Miss Lillian Nichols and Miss Eleanor Dye.
Lucy Cunninggim School, Wonsan: *Miss J. C. Hounshell and Miss M. M. Ivey. To Language Study: Miss Mary D. Myers.
Tululah Hargrove Memorial Home and School, Songdo: Miss Ellasue Wagner, School and Woman's Work North Ward; Miss Cordelia Erwin, School and Woman's Work, South Ward.
At Home on Leave: Miss Arrena Carroll.

*Miss J. C. Hounshell is ordered to rest for three months.

Comparative Statistics.

Showing Increase in Ten Years of Korea Mission of Methodist Episcopal Church, South, opened 1896. The First Annual Meeting was held in 1897.

	1897	1905	1906
Missionaries	2	7	8
Wives of Missionaries	2	5	6
Woman's Board Workers	1	5	7
Local Preachers		1	1
Exhorters		8	13
Native Helpers	2	3	11
Colporters		21	15
Bible Women		7	8
Members	54	759	1,227
Probationers	108	457	1,694
Adults Baptized	45	201	606
Infants "	6	68	198
Sunday Schools		14	24
Sunday School Teachers		44	95
" " Pupils		561	1,412
Contributions in Yen	191	1,680	3,796
Societies		46	129
Chapels		23	47
" Built		2	12
Pupils in Boys' Schools		91	92
" " Girls' "		74	80
Dispensary Patients		3,016	4,056

Knowledge A Revelation.

BY MRS. W. M. BAIRD.

After the Academy opened in October I taught an hour every day, taking the second class through the study of zoology. This class is the most promising set of boys that I have ever tried to teach, and their enthusiasm was enough to have inspired the most irresponsive of teachers. After the Christmas holidays at their request I gave them a talk every day for a week or two on the subject of physiology and hygiene. To quote from my narrative for January :—"During the last week one of the dearest desires of my heart has been realized. For months I have been longing to get closer to the hearts of my class of academy boys than the ordinary routine of classroom work seemed to afford an opportunity for, but now the opportunity has come through the medium of a fifteen minutes talk with them daily, consisting principally of questions on their part and answers on mine. I cannot tell you how affecting it has been to discover how ignorant they are on many subjects which even our young children have some knowledge of, and yet so anxious to know what is true and right. Fifteen minutes have seemed all too short to them, and during the three days of Mr. Becker's absence they have begged me to stay through his hour and I have gladly done so.

"Here are some of the questions that their minds are busy with: 'What do we think with? Is it our livers?' 'Where is the seat of the soul, and when does it enter the body?' 'Do the passions govern the body, as we have always been taught, or are they too under the direction of the brain?' 'What is the reason for the difference in children? Why are some well-formed, sweet-tempered, and bright minded, while others are unshapely, lacking, and dull?' These and similar questions have given me opportunities beyond anything which I had ventured to hope for to impress upon them in an informal and very practical way the importance of cultivating self-control, right habits, pure hearts, and clean imaginations, and above all their responsibility as fathers of children.

"As I have touched on these subjects and they have crowded around, listening to every word I uttered as if it were a revelation, the one text that rang through my head has been 'Lord, who is sufficient for these things?' But with it has come the unwavering answer, 'Our sufficiency is of God.' "

In February an arrangement was made which gave me an hour three times a week with the fourth and fifth classes in the subject referred to above of physiology and hygiene. The text-book prepared by Dr. Avison was used and I found it an excellent basis of communication between teacher and pupil, although I had to work hard to master it myself to begin with. With the aid of the text-book, two good charts, and a mannikin belonging to Mrs. Moffett, the subject was unexpectedly easy to teach and was full of profit and apparently of pleasure to all concerned.

After finishing zoology, I took up botany with the second class and found them even more enthusiastic and insatiable than they had been in the former study. It was much to be regretted that only two hours a week could be spared for this study.

In all my work with the academy boys this year one thought has been uppermost:—Oh, to see Christ formed in them at any cost of prayer or pains! With that I shall count my work well done, and lacking it only a failure.

A Bible Woman's Work.

BY. MRS. O. R. AVISON.

Kwaksi has been very faithful, both in and out of the hospital. Her work consisted in first attending morning worship at the hospital and then teaching in-patients at any and all times convenient to the patient, according as she was well enough to listen and understand; then in meeting all the women who came to the clinic every day, teaching them and finding out where they live, accepting invitations to visit them at their homes.

She visited patients who had gone out from the hospital, even in villages many miles from here, where somtimes she had to remain over night and come back next day, always inviting all she met to come to our Sunday morning services or any of our church services where most convenient. She reported to me every morning and I directed her always as best I could. I have received many Korean guests through or with her, sometimes patients who had gone out and often friends of patients who ar in or have been in the hospital.

She got one of the church women to take her place here while she went with me to Han Kang, where she visited Keun Han Kang, Chakeun Han Kang, Sa Mal, and other villages, meeting and talking with many women in each place. We were there only two weeks and had one service on Sunday, at which about twenty five women were present.

She has made during the year 297 visits to homes, met and talked with 1,652 women at the hospital, given away 452 tracts and 95 books, mostly Mark's Gospel, and 30 or 40 women have been converted in the hospital or through her during the year. She has visited separately homes and washing places by the mountain streams, often talking with fifty at a time there or after a church service on Sunday. She is always anxious to see a new face at our Sunday morning service from among the many she has invited and she has often been rewarded.

Persecution Turned Aside.

BY REV. E. M. CABLE.

The work in the southern Kangwha islands has been in charge of local preacher Ha-Chun-taik. The past year has been one of great persecution and trial for the churches; but the preacher and people are deserving of commendation for the way in which they have stood loyal in the midst of fierce persecution.

Early in the winter a young man not a member of the church, but one who pretended to be, accompanied by several companions, went to one of the spirit temples on the island and as a joke carried away two of the mats. The villagers, upon learning of this desecration of their sacred temple, arose en-masse and, securing the aid of all the heathen people on the island, went to the church and for a while breathed anathemas upon the Christians. But, thinking this treatment too mild, they seized clubs and beat several of the Christians, so that one died of his bruises. The case was taken to the authorities by the Koreans and the perpetrators arrested and beaten. But no sooner had these men been released from prison than they returned and again incited all the heathen to unite and drive the Christians from the island. Nothing was lacking in their determination this time. Drastic measures were to be used. A dog was caught, and after the lifeblood had been drawn, they wrote their vow in its blood. They were to have no intercourse with the Christians in any way. The latter were to be prohibited from getting drinking water from the village wells, and their fields, salt works, etc., were all to be taken from them. The measures agreed upon, if carried out to the extreme, would have exterminated the Christians.

But God oftentimes makes even the wrath of men to praise Him. A remarkable cure effected by the prayers of the Christians caused the oppressors to relent, and the severe measures proposed have not been carried out. The work still continues to grow, and I should not be surprised if, before another year passes, many of those who are persecuting the church themselves become Christians. "God works in a mysterious way, His wonders to perform."

Seoul Central Church.

BY REV. C. A. CLARK.

On August first, 1905, the Central congregation moved to its new site in the part of the city called Syeng Dong. The distance between the old site and the new was so great that the break has been very marked and the work this year has been a good deal like originating a new church altogether. As one looks at the congregation today and compares it with what it was three years ago, you can scarcely find twenty of the old congregation among them. The wonderful work at Yun Mot Kol this year has drawn steadily from us, as is natural. Success brings success. People like to go to big meetings. This has been especially true in our work among the higher classes who are our neighbors at Syeng Dong. No sooner have we won them than they flit to Yun Mot Kol. We can't seem to get away from the old stigma of being "the butcher church."

The services at the hospital begun this year have drawn away the score or more of our people living near there. Yet, in spite of all, the attendance now is fifty per cent above last year's and the interest is close. For some months nightly meetings for prayer and Bible study have been held in one or two or three places in the city. Catechumen meetings have been well attended. Death has taken six of our strongest members. The butcher problem is the greatest one in the church at present, i.e., how to win the butchers without losing all other classes of society. It is impossible to go any farther in church organization until the position of brother Pak, the butcher, can be defined.

The new church had four hundred square feet of floor space more than the old church, and yet within a month after moving to it it became so crowded that it was necessary to enlarge. The roof and north wall were removed and the floor space nearly doubled, making it accommodate nearly one thousand as Koreans sit. The entire cost, 844 yen, was met by the Koreans.

Collections at the church have been greater than ever before, for schools, for Tract Society, for Bible Society, for the poor, for missions, for congregational expenses, for building, a total of 352.64 yen. The people have paid their full share, nearly half, of the support of a native preacher paid by the City Home Missionary Society. The bookroom has done even better than last year. The total receipts were 605.47 yen; total sales 524 Bibles, 1,720 portions, 4,118 other books—6,362 in all. Street preaching has been going on in front of the bookroom a number of hours every day throughout the year.

Field Notes.

Rev. G. S. McCune, Pyeng Yang: Things are booming at the beginning of the school year here. Some 228 new students have been enrolled in the Academy, making a total to begin the year, of over 300 in College and Academy. Isn't that good? Arranging for the teaching is not an easy problem.

Dr. J. H. Wells, Pyeng Yang: Among the interesting experiences was that with opium "fiends" or rather morphine users, who, having commenced smoking opium, now use the hypodermic syringe and inject morphine daily. They are a most abject lot and usually from the homes of the well to do. I was persuaded to take one in in April and instituted an original treatment, in which adrenalin was the main medicine used and the habit was cut off at once. It proved successful, not only curing one who for years had been addicted to the habit, but leading to his conversion and that of three of his relatives, and so the temporary cure has apparently proved permanent.

This case created quite a furor among the morphine users, so that in April had some thirty applicants for treatment and cure. I admitted seventeen, many of whom left with the desire to use the poison eradicated. They proved so numerous—even one can make himself "numerous"—that I sent some remaining to the hospital conducted by one of my former students, and he, using the method I originated, is having the same success.

Rev. A. G. Welbon, Seoul: The regular training class was held earlier than usual. Representatives from nearly all the groups came. The total enrollment was sixty and we studied for ten days. The Life of Christ, Romans, Ephesians, and Geography were some of the subjects taught. Our duty to proclaim the good news to others that we ourselves have heard and rejoice in, was made a special feature of the various meetings. Near the close an opportunity was given to all to volunteer the number of days each could give to this special work during the year. When the pledges were all in it was found that more than two years time or about ten days each, for all in attendance, was given.

Mrs. W. M. Barrett, Taiku: A new feature of my work this year was the accompanying Mr. Barrett several times on the Sabbath out twenty *li* (seven miles) to spend the day with the largest group of his territory. Here are a large group of women, gathered chiefly through the efforts of one elderly woman, ignorant but faithful to what she knows. She has been a catechumen about a year, but was the only one of the women who dared to face the questions of the missionary ere she might be admitted even to the outer courts. This spring six more were examined and passed very creditable examinations considering that none of them could read or even had a Bible. The prayerful attitude with which they came, the quaking of heart at being questioned by a man, and the sincerity of their religious experience touched me greatly.

Miss M. L. Chase, Syen Chyen: In most of the women's classes taught this year some time has been given to the study of Dr. Sharrocks' book, "The Hygiene of Parturition." The study of this book brings an unreserved expression of gratitude from the hearts of the suffering women. After reading it many come to the hospital and secure restoration to health who would otherwise have endured a lifetime of unspeakable suffering and helplessness. It seems wonderful to the women who still have stamped indelibly upon their memories the "of no consequence" place they had in their days of heathen faith, "that a western doctor of great ability should be so strangely kind as to spend any of his precious time in writing a book for the like of those who are nothing but women."

Rev. E. W. Koons, Chai Ryung: I was able to do a large amount of pastoral work by letting the people come to me when I could not go to them. In this way several cases of trouble in churches and families were settled and one case of persecution that had threatened to become serious was checked. The group in question had just finished a church, a humble little building, but representing sacrifice and labor, when the death of a couple of boys in a near-by village was attributed to the fact that some of the stones in the foundation came from a "sacred" rock, and this was enough to make a mob burn the building and to make threats of what would happen to the Christians, if any more disasters came to the village. I called the attention of the magistrate to the matter and he put a stop to the threatenings and had damages collected from the offending village to build a new church as good as the former one.

Dr. M. M. Null, Taiku: The Koreans have responded better this year than ever before. The work has been entirely self supporting. This means much with a people as poor as the Koreans, but they are quite willing to pay for everything they receive. Much charity work was done, yet the price of the treatment came from those more able to pay. Thus we believe that medical work appeals to the Korean, and that he is willing to support it after the work is once well started. We are glad to say to the people in America that our work this year has not been charity, for the Koreans have repaid every cent expended by the Board.

Dr. Emma Ernsberger, Seoul: Urgent out-cases frequently vary the daily routine, while at times amusing incidents form a welcome break in the otherwise unbroken tale of human woes. The other day a swarm of bees, evidently mistaking our small quarters for a hive, insisted upon entering the dispensary. At first we protested vigorously against such a preemptory claim, but being far out-numbered we were compelled to retreat, not however until the helpers and some of the patients had been worsted in the fight.

Our entire drug stock was thus left at the enemy's disposal until toward the setting of the sun, when they saw fit to vacate.

Rev. F. S. Miller, Chong-ju: So many prayers have been answered; as when Mr. Kim, the old gentleman druggist, left his concubine, giving her and their son his home, and moved his wife and their daughters out to a little thatched house near us. He says his home is just *full* of peace now. Or, as when young Chang, grandson of an imperious old gentleman, resisted his grandfather's persecution and threats of suicide and still continues to attend church and live a Christian life. Or, as when an ex-magistrate came boldly out on the side of Christ and closed his store on Sabbath, even when it was market day and thus a real test, and humbly took his place with low class men in God's house. The sight of stores closed on Sabbath, even when it was market day and meant the loss of most of five days' profits, has filled our hearts with joy and been a loud witness for Christ.

Bible Classes and Itineration.

BY MRS. J. E. ADAMS.

At the end of November Mrs. Barret and I arranged for the Satol class. We found the Satol women very enthusiastic, and several came from another group, twenty *li* away, Chaksei. Altogether there were about 42 enrolled. The interest of the women throughout and their apparent hunger for the Bible study went a large way toward making the class a success. We slept and ate and studied in two or three small rooms that opened together, making a large room in the day time for study. A number of times we remarked that our home friends surely would have enjoyed the picture as we sat around the itinerating box, with the lid opened out for a table, and in close proximity, the room being only eight by eight feet, a group of Korean women and girls, sitting around their pickle-pot, or kimchi, as they call it, and a heaping bowl of rice before each one. One of our greatest difficulties was to get them to go to sleep at night, as they seemed to delight to sing, recite Scripture, and pray far into the night. Finally, for our sakes we thought, they did try to quiet down sooner, but with the early cock-crowing they were at it again; so we finally decided we would have to submit to the inevitable and try to make up for lost sleep on reaching our homes. We afterwards heard good reports from the class. There were also several professed conversions.

The next class was in Taiku and was our winter class for the country Christian women, although we had a good attendance this year from among the city women. The enrollment was 152, but the greater number were not in attendance when the class opened, owing to stormy weather. All the ladies of the station had some part in the instruction. They were taught singing, Unmoon (their native character), and studies in the life of Christ, one of the Gospels, and topical studies. For their diversion, as well as instruction, we had practical talks, Gospel meetings, the graphophone, stereopticon, etc. I think they appreciated as much as anything some evenings when we arranged it so that a number of them could have baths. They said that too was a part of God's goodness and grace given through us.

Mr. Adams arranged a woman's class for the Kyung Ju women in April, and I met him in Chokok. He had expected to meet me in Chaksei, but was taken ill, and although he sent the cook to conduct me over a part of the road which he considered dangerous on account of thieves, the cook failed to meet us; so, after spending a night alone with the women of Chaksei, I travelled over this lonely and dangerous road with only the chair-coolies, and not even knowing that there was any cause for fear in that place. However, I wouldn't choose to go that particular road very often alone. The houses were very few and the road just narrow mountain passes, where even the chair-coolies were often at a loss to know which path was the right one.

The night at Chaksei, aside from the rumor that had reached me of Mr. Adams' illness and the fact that the cook who had brought the message was out in search of me, and didn't come back, was a very interesting one. I had a room crowded with women, all eagerly listening to all I had to tell them; and, whether there were any men on the outside or not I don't know, but once there was a voice from outside, evidently belonging to one of the brethren, urging them to talk or think of nothing but the many things that they wanted to know concerning the doctrine.

At Chokok I met the women and they urged us to come back that way. Kyung Ju is fifty miles from Taiku and a place of considerable historic interest as the seat of the Silla dynasty, which existed several thousand years ago. We held a class here last year, and as I was then the first foreign woman to visit this place, I wore Korean clothes; but this year that didn't seem necessary. Mr. Adams and I conducted the different classes and worked in several talks on the care of children, the rearing of them, marriage relations, worship and superstitions of the people, etc. These, with the Bible study, Gospel services, etc., were greatly appreciated, and the women, numbering about twenty-five, were anxious that we should promise to come again next year.

Dedication of the Caroline A. Ladd Hospital, Pyeng Yang, Korea.

BY DR. J. H. WELLS.

Nearly twelve years ago the Board of Foreign Missions of the Presbyterian Church sent a doctor to Pyeng Yang, Korea. For a year or so before that missionaries had visited the place and remained for a few weeks at a time. Some 100 professing Christians were the total enrollment. With the coming of the doctor permanent occupation was possible, for even as he arrived the country was ravaged by cholera: so it was unsafe for missionaries or any one else to live so far from aid. The first year the doctor was supposed not to do any medical work, but to spend his best efforts in acquiring the language. No appropriation was thus made for medical work either by the Board or the Mission. Sick people, however, took no such view, so, as soon as it was known that a foreign doctor was in the country, crowds came clamoring for aid. We borrowed about $70, secured a small shack of two small rooms, and commenced seeing urgent cases. A man with gangrene of the arm came under that class and amputation saved his life. One blind with cataracts for some nine

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years was operated on and sight restored. Some severe fevers were treated; and so it went. In a few months several thousand patients had been seen and the whole surrounding country knew that "things undreamed of in medical and surgical science in Asia" were daily done in Pyeng Yang. After a year or so we secured some $1,500 from America and built a little hospital and dispensary. For seven years we held forth there at a cost to the Church in America of about $350 a year, which sum also included all medical supplies for missionaries. About 80,000 different persons crossed the threshold of the little hospital, nearly wearing the thick steps out, and, the location being urgently needed for a girls' school, we appealed for money to build a larger and better hospital. Mrs. Caroline A. Ladd, of Portland, Oregon, nobly responded, and, giving $7000 through the North Pacific Board, enabled us to erect the hospital which her friends insisted on calling after her. The old hospital made a splendid beginning for a Girls' Boarding school, so every stick was conserved for the rapidly growing needs of the work here. The new building consists of a fine dispensary, two wings, one in native and one in American style, wards for some 25 patients, house for the superintendent, rooms for students and for persons coming with sick, laundry, and other parts so complete that, though small, it is the most complete hospital plant in Korea, and this notwithstanding that we had to "cut out" one building, an isolation ward for lack of funds. The equipment is fairly complete, though as always in hospitals, there is much to be desired which we still lack.

The erection of the hospital has been under charge of Mr. Lee, who has had charge of all building in the station. As to its success as a building, I quote from the station report to the Board and Mission just published. "The station can now point to its hospital with pride. It occupies a fine site on a public highway and is built in such a way as to be of commanding appearance."

Now comes the dedication of this plant, whose previous existence as an institution under another roof has seen the growth of the work, so that in the territory where twelve years ago it alone ministered to the sick, are now two other stations and doctors in them. Then less than 100 Christians, now 31,842 adherents in the same territory. In all this district patients from every section have come in the past twelve years to Pyeng Yang, and how much influence the hospital has had in the growth no human being knows. It has been the main exponent of Christian charity and the strongest illustration of "by their works." The dedication was held on October 15th, 1906, and some 1,200 people assembled to take part. Rev. Mr. Noble, of the Methodist Mission, made the opening prayer. Four well known Koreans spoke well on the necessity of supporting the hospital. One, a graduate of the medical class, spoke for the medical college department, one spoke for the evangelistic phase. Mr. Lee made the dedicatory prayer, and after refreshments the assemblage dispersed. It was a happy occasion and many spoke of its enjoyable features. Financially the hospital now, as forsooth it must, flies with its own wings. We have not a single endowed bed and the $375 we are assured of from the Board is only what a large missionary station of this size should have for medical necessities for the families and children. What a blessing if we had but $500 a year from America for true charity for the Koreans! It costs a little over $1,500 a year to run it, and most all of this must come from the Koreans and is coming; but how fine it would be if we could aid them just a little and so do more strictly charity work.

Such in brief is the Caroline A. Ladd hospital, dedicated to the service of God on October 15th, 1906. The number of patients is nearly a thousand a month, and the daily ministration to the sick, the sorrowing, and the very poor is, as all know, the most potent, the most powerful, and the most sincere form of missionary labor.

May the doctor in charge and all who have to do with it in any way be reflexly blessed as they bless those with whom they come in contact!

Church Building.

BY REV. J. Z. MOORE.

In a very marked way this has been a year of church building. Eight new churches have been secured and others repaired In all the natives have given 1,490 yen for this work. The only foreign money that has gone into church building is 60 yen I secured for the new church at Chung San and 10 yen I put in a church in Sam Wha county.

In some places the enthusiasm with which the Christians gathered together and with one heart and mind gave of their labor and money and building terial, and the way in which the women took their part both in money and in preparing the rice for those who worked, was most inspiring. Several incidents are worthy of record.

At Ham Chong an old woman came to me and said she wanted to be baptized and receive a good name, not a heathen name, but one she could take to heaven and keep forever. She was a lone widow, but her wrinkled face, bright with a happy smile, told her story—the old, old story that ever is and ever makes new. . I baptized her and named her "Young Pokie," which means "everlasting blessing." Her smile was now brighter than ever. Though over seventy years old, she attended market, saving every cash of profit. After some weeks she had saved one thousand cash. This she changed into a bright, new, silver yen, and at our last Quarterly Conference, with that same smile only brighter, brought her yen forward and gave it for the building of a new church. We remembered a widow of Jerusalem casting her mite into the treasury and knew that she was not the last of her kind. At Sai Jura, in Sam Wha county, they built and enclosed a new five kan church last fall, but did not get it finished before cold weather came on. This spring, when they came to finish it, they found their congregation had increased so they could not all get in, and it was necessary to add two kan to the building. It was well filled with Christians when I visited them in April. This church that grew in the building is typical of our Korean work. At So Chaan we have had a group for some years which has worshipped in a little thatched house. Last year the leader concluded it was time to have a new church. This leader is the head man of the village and had the only tiled house of which the village could boast. He gathered the Christians together and laid before them his plans, saying "We must have a new church, and it must be a tiled church." Then he startled them by saying if they would help he would be responsible for all the tile. In amazement they asked him where he would get the tile, for they knew there were none to be bought, and it would cost a large sum of money to have new ones baked. He answered "You know how I have been proud of my tiled house and have lived as a lord among you during these years"—in fact, most of these people lived by working his farms —"but it is not meet that my house should be better than the Lord's Temple, so I am going to take the tiles off my own house and give them to the church, put thatch on my own house, and be one among you." Since the days of Yo and Sun they had never heard it after this manner, yet they could not but believe, for at once they were asked to help take the tile from the leader's house. This put a strange fire into their blood they had never felt before. They, too, must do some thing. Ten *li* away were some fine trees that would make good building material They went at once and bought them. Then came the cutting. All told, they mustered twelve able bodied men. The church was to be a large one, for they were building for the future. With great labor by ox and donkey and their own hands they drew the timbers over the ten *li* of hill and valley. Their hands were sore and their backs tired, but they kept praying that God would give them success and add greatly to their numbers. Just back of the leader's house is a beautiful knoll covered with chestnut trees and made sacred by the graves of his ancestors. At the foot of the graves is a gentle slope of green grass. Here they piled the lumber, for this was the spot chosen for the new church. This was the leader's field, and one would think he could do as he wished with it. But many things unexpected, to the westerner at least, happen in the east. At this point the brothers and mother of the leader, who were not Christians, appeared, and with great demonstrations of anger and threats of violence declared that the church could never be built on this piece of ground. It would pinch the tail of the dragon who had guarded the graves of their ancestors for centuries and dire calamity would befall the whole family. They came to me for advice, but not being up on Dragonology I was at a loss what to say. All this, together with their lack of money to pay the carpenter, caused delay and winter came upon them with no church. Yet they did not give up, and during the days when they could not work with their hands they worked by prayer and preaching. With spring came the increase. The church must be finished. The twelve men had brought all the timber but the rafters. These must be brought They now gathered thirty-five men, who with ox and donkey brought with ease in one day what in the fall would have taken a week of hard work. As yet the carpenter was not provided for. Then came forward one of the new believers, who had been a great drinker. He said "I will give 500 nyang (50 yen), which is the price of a year's drink." Another said he had plenty of rice, so would board the carpenter so long as he might work. Then the building began. But where? No at another place, but on the dragon's tail, as first planned for. The winter's revival had solved this problem, as it had all others. How often a revival of the heart does solve all difficulties of head and hand. Among the new believers were the mother and sisters and brothers of the leader, who were now glad to help in the building a temple to the true God, whom they now know as their only protector. Not many weeks passed until the roof was on, and now, almost completed on that beautiful slope overlooking the surrounding country, stands one of the finest churches on the work. It cost in money and labor all their own almost 10,000 nyang (1,000 yen). It is a large eight kan building and will be almost filled by the time it is finished. Surely their prayers have been answered and their labor rewarded.

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Pyeng Yang Academy.

BY DR. W. M. BAIRD.

At the opening of the Academy on October third ninety new applicants had each to be examined. Not all of these could be received. The total enrollment then was one hundred and thirty, which greatly crowded the Academy building. The lower classes especially were large. On one occasion I entered one of the upstairs rooms and found the whole space densely packed with pupils and the space about the windows on the roof outside occupied with the overflow.

After the winter vacation the school reopened with thirty new pupils, making a total enrollment for the year of one hundred and sixty pupils. The question of space was partially solved by making such an adjustment in the daily schedule of studies as to cause the pupils of the upper classes to have their major studies in the morning and the lower classes to recite their major studies in the afternoon. Then, by dividing the large classes into two sections, room was secured.

The school shared with all Korea the storm of intense excitement incident to the publication of the fact that the nation was to become a dependency of Japan. Feelings of shame, resentment, and hate found expression in the determination to do something heroic in the hour of their country's need. For a time studies were greatly neglected. Many pupils left school and returned home. Twelve others went down to Seoul against advice and without permission to join in the demonstrations which were expected to take place there. These twelve pupils were suspended. Order was restored, and the remaining pupils returned to their work with increased zeal, as if to make up for the lost time. Considering the unusual circumstances of the year, it is a matter for thankfulness that one hundred and four pupils continued in school until the close. With the exception of the period referred to above, the year has been marked by a high grade of work and the pupils have shown progress along all lines.

One of the most notable features of the past year has been the tentative union with the Methodist mission in school work. Without waiting for formal rules of cooperation practical cooperation was undertaken by simply commencing, each station putting in what it had to give. The Presbyterian mission had a building, a small appropriation, and a school in operation. The Methodist mission did not as yet have a building or an appropriation or an organized school, but it had a missionary, Mr. Becker, a Korean pupil-tutor, and prospective pupils. The Methodists were somewhat hindered by a desire on the part of their local constituency to found a denominational school of their own, for which the Koreans proposed to furnish the money. They feared being absorbed into the Presbyterian body in case union work should be entered upon. The missionaries were able to take a broader view, and, believing that coöperation in educational work is essential to efficiency and economy of the working force and to the establishing of schools of the grade which will be necessary to the needs here, decided to commence union work. It has required much faith in the future and much sacrifice for the present and reflects great credit upon their good judgment and willingness to work for the highest ends. At first there were no Methodist pupils, but they came in a few at a time until their total for the year reached fifteen.

To us at least the tentative arrangement has proved highly satisfactory. Mr. Becker is a man of excellent spirit and good teaching capacity and very acceptable to the pupils. Free from denominational or personal selfishness, he is willing to work hard in the interests of a common cause. By arrangement he took charge of the mathematical department and conducted it with success.

During the year the teaching force has consisted regularly of Mr. Baird and Mr. Becker. Mrs. Baird has also taught for one hour and sometimes for two hours per day throughout the year. Her constant presence in the school has been a great influence for good, which has reached far beyond the classes she taught.

To teach all the classes there was constantly needed what would aggregate the full work of another foreign teacher. It was not always possible to secure this amount of foreign teaching, but by station appointment Dr. Moffett gave one hour per day of teaching during October, Mr. Bernheisel three hours per day during February and March, Mr. Blair two hours per day during May. There were times when the whole quota of teaching could not be given, and this would have been the course for the whole year except for the very efficient teaching given from time to time by Mrs. Blair, Miss Kirkwood, Miss Best, and by Mr. and Mrs. McCune. The Korean teachers numbered three, beside several pupil-tutors. About three-fourths of the aggregate of the teaching done in the Academy was done by Korean teachers. These teachers have been growing in efficiency, though the teaching they have done has been largely in the lower classes. The constant necessity for changing schedules and filling vacancies caused by the changes in the teaching force has been no slight task and has often interfered greatly with the continuity of study by the pupils. It is an injury to the school in more than one way and a burden to the principal, which can only be avoided by a sufficient number of regular teachers.

On June second Commencement exercises were held and four students graduated, this being the third class that was graduated from the Academy. Positions were awaiting these young men before they received their diplomas. One was employed to go to Eui Ju at a large salary to start an academy patterned after the Pyeng Yang school. One is engaged to return to the Pyeng Yang Academy as teacher next year. From Eui Ju in the north to Kimhai, near Fusan in the south, requests have come in constantly for us to supply teachers for local schools. Good salaries were offered to pupils to induce them to leave school and become teachers, which in most cases were refused. However, at the summer normal class the most advanced of the five classes was composed mostly of former pupils of the Academy who for various reasons have been compelled to drop out and are now teaching country schools. Many other such partial products of the school are now filling positions of helpers, colporters, and leaders on the country circuits.

The manual labor department has continued to enable about half of the pupils to support themselves in school. Work has been furnished to all who were admitted to this department. A record was kept and each pupil was paid wages for each hour of work done and for that amount only. During the year Mr. Lee has developed work in the blacksmith and carpenter shops, where several students are being trained to these useful trades. This labor and much of the work done elsewhere by the students has not been remunerative to the industrial department, but it was all paid for because it was real labor on the student's part. To find or make work for so large a body of students has been no small task, and the time is not far away, if this department is to be retained, when the whole time and energy of a skilled overseer will be necessary. I would greatly deplore the abolishing of this department, which in the past has aided so many pupils to secure an education, but I realize that the time is almost here when it will either have to be abolished or turned over to some one else for control and development It will not long be possible for me to attend to it and at the same time give the attention which is necessary to the carrying on of academical and collegiate work.

How to pay the monthly wages of the body of working pupils, always from fifty to seventy-five in number, has been a tax upon my faith which at times it was not able to bear. Often it seemed as if it would be necessary to close this department for lack of funds. At times personal debts were incurred in order to pay the bills of the month The sensation is similar to that of learning to ride an old-fashioned Columbia bicycle, when it seemed impossible to stop and exceedingly dangerous to go on. But God has been faithful and friends have not forgotten our needs. Funds have gradually come in, often from unexpected sources, and in unexpected amounts, and at moments of great need. In February, when there seemed no prospect ahead except to close the labor department and dismiss half of our pupils, the sum of three hundred yen received through Mr. Lee, enabled us to continue and the year was brought to a close without any deficit.

Cotemporaneous with the increased need for funds has been an increased contribution from the Korean churches. This has been another characteristic feature of the year. The greatest amount given in any previous year by all the Korean churches of city or country was one hundred and twenty-one yen. During the past year on the Korean Thanksgiving Day the Pyeng Yang central church alone contributed one hundred and thirty-two yen with enthusiasm. The total contributions of the eighty-seven churches and five individuals has amounted to four hundred and eighteen yen and sixty sen. Among the contributors must be mentioned one old lady from the country, not a person of wealth, who after attending a prayer-meeting at the Academy, came and said that she was so pleased with what she saw and heard that she wished to give the equivalent of fifty yen in order to help on the work.

Increased giving indicated increased interest in the education of the young, and the same interest is also indicated by the springing up of primary schools in every direction. So-called academies and high schools, within and even without the church, are being talked of in several places and indicate an interest in education hitherto unknown. The graduates of these schools will soon be applying to us in increasing numbers for a higher education. There are now in the territory which sends pupils to our academy in our own denomination alone several hundred primary schools, some of them well-established. A few graduates have already reached us from these schools, but word now reaches us of single schools which plan to send in from ten to fifteen graduates next year. Methodist pupils will also come in in much larger numbers next year. Every indication points to an increase of applicants which will exceed all former experience and for whom we have not as yet sufficiently planned. Our accommodations, which were crowded last year, will be utterly insufficient next year.

Among City Women at Taiku.

BY MRS. J. E. ADAMS.

This year has witnessed a marked spiritual growth among the city women. While, at the beginning of the year, there was not a woman who was capable of teaching a Bible class, they have gradually developed during the year in ability to read and discern Bible truths until there are five or six women who are fairly bright and able to teach to the edification of the other women. And among the baptized women there are some twenty or thirty women attending a class of instruction each week; so the force of teachers will soon be increased. The church has 31 baptized women and 79 catechumens and about 200 women attending services and professing Christianity.

During the summer months last year, with the exception of a trip to Choam and one to Chimsan, I worked among the city women. We had the women's guest room open all summer with either the Bible woman or some of the other women there to meet the sight-seers who came. Besides preaching to them, many books were sold. During these hot months, on account of Dr. Null's serious illness, which made it impossible for even Mrs. Null to answer all the calls for help the extreme heat always brings, I found that even the knowledge of a layman was not to be despised; and there were a good many calls for help and advice such as any mother, with a little family of her own, is able to give. The two weekday classes were continued during the summer with a very good attendance.

Returning to Taiku after the Annual Meeting, we found that the interest that was already being manifested by outsiders in our church was becoming intensified and the church would not accommodate all who came. Although the whole church has been enlarged several times since then, we are still crowded and women are often turned away for lack of room. As one foreign stranger remarked after attending the Sunday service, "How pathetic it was to see the crowded church and the many who could not get in and then to remember how many of our home congregations are sitting in luxury in large commodious churches." The same lady also remarked "The tears came to my eyes again as I watched them eagerly stretching out their hands to the collection basket with their offering of a few cash. And I thought of the wealth at home. Oh, it was all so interesting, and I intend writing home and telling them of what I saw."

How often I have wished for the power to draw such a graphic word picture of some of these things that we see day by day, that the dear friends at home might know the true conditions and see things as we see them; and then they could not help but love them as we love them, and the Board would not have so many anxious thoughts about the necessary funds for the development of the work that are not forthcoming. "Why do we sit still? Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Oh, if these churches described by our sister could only rouse themselves and come to the help of the Lord with some of the wealth which He has committed to them! "Ye that are the Lord's remembrancers, give Him no rest till He make 'this people' a praise in the earth."

The Bible woman and I started out to call on some of those who were beginning to show a special interest, and I was

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surprised to see how many of the calls were in the homes of the better class. I have made between seventy-five and a hundred calls during the year, while the Bible woman has probably averaged ten times as many. We have entertained several hundred in our home, and several hundreds of tracts, Gospels, and hymnbooks have been sold by the women and helpers to those women who are becoming interested. There is a great demand for books, that is increasing as the women learn to read.

Itineration.

BY REV. C. E. KEARNS.

A large part of the year has been spent in travelling. Except in the far north where the work has been done by Mr. Bernheisel and Mr. Blair, I have visited all the groups once and about two thirds of them a second time. With so many churches to look after, most of these visits had to be limited to a day or part of a day only, whether the church was large or small. I have sometimes held as many as 35 services in a month, preaching personally as many as 26 times.

A not uncommon day's work was a trip of varying length in the morning, examinations and consultations all afternoon, hurried sermon preparation during the evening meal, and an evening service in which might occur baptisms, reception of catechumens, the Lord's Supper, annual election of officers, and infant baptisms. Often a wedding ceremony or two might follow at the end of a two hours' service, and then conference with the newly elected officers till far into the night. Late hours, early starts, and the same program day after day frequently left the Korean helpers exhausted after a few days, so I have usually planned to touch the territory of three or four helpers each trip, thus getting a fresh man every few days.

In the four western counties the churches now insist on paying all the expenses of the visiting missionary, and they have generally made me travel in a little better style than in the old days when I paid my own way. I think I must have ridden on most of the wedding saddles and eaten my dinner in front of most of the wedding screens in that district. The visit of the pastor is turned into a holiday in most Korean villages.

A feature of the year has been the formation of new groups. I have been present at the organization of five new groups in Euiju, three in Nongchun, four in Syen Chyun, and one each in Kousong, Kwaksan, and Tungju. Some of these are very interesting.

In Nongchun magistracy a year ago there were no Christians and the town had the reputation of being very intolerant towards Christianity. For years the country churches of Nongchun have been praying and working for the magistracy. Last September the first converts came out and soon there were fifteen or twenty attending the church five *li* outside the East Gate. This was a country church of some 175 believers, most of whom were people of moderate means and education. As the new believers in the town were men of wealth and intelligence, they naturally were eager to build a church in the town, and it was quite a test of their sincerity when, in obedience to my request, they continued to wade the snow all winter to worship with the more ignorant country people. After proving them in this manner for several months, during which time other new believers came in rapidly, I gave permission for the purchase of a building and the division of the congregation. About half of the baptized people, including some of the officers of the country church, were included in the new church to

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give it stability. They cheerfully put up 450 yen for the new building, and when the separation was finally made about March 1, it was found that both churches now numbered 175 each. The new church has since organized both boys' and girls' schools.

Another new group is in a large district in Euiju hitherto impervious to Christianity. During the winter class in February an ex-official from this district came for a "sight-see." He has been in command of garrisons in various parts of Korea, including three years at Pyeng Yang, and has also been magistrate in several counties in this province, including the three most important, Euiju, Tungju, and Kangkai. This old man, now retired from active life, became very much interested, bought books to take home to his neighbors, and began to preach far and wide, especially among his old acquaintance of the official class. As a result a group of 102 people are now meeting in his house, 25 of whom have now been believing long enough to be received as catechumens. A deacon from an older church has providentially moved to that neighborhood and has been placed in charge and a subscription is being taken for a new building.

Nearly all of the eighteen new groups that have been started this year have stories quite as interesting as the two samples given above. In all our work has increased from 60 churches with 6,507 adherents last year to 78 churches with 11,943 adherents this year and there are now Christians in every county in the province.

As usual large district classes have been held in the following centers: Syen Chyun, Euiju, Tulsan, Tungju, Sakju, Chosan, and Kangkai. These classes vary from seven to ten days in length and are of the utmost significance to the work, for they bring the members of a large number of churches together for Bible study and the discussion of various problems. Mr. Adams of Taiku and Mr. H. E. Blair assisted in the Euiju class, which enrolled about 500 men. There were about 300 present at Tulsan in a very enthusiastic class. No foreigner could attend at Tungju, but three elders were sent and reported a very strong class. The fall classes at Chosan and Kangkai were conducted by the helpers assisted by a helper loaned by Pyeng Yang station. In the spring Mr. Bernheisel and Mr. Blair were present at these two places.

The Syen Chyun class was the largest so far ever held in Korea. Eleven hundred forty men were enrolled in eight divisions. We had the help of Dr. Baird of Pyeng Yang and Messrs. Welbon and E. H. Miller of Seoul, all of whom made many friends among the Koreans. Following the precedent of last year, subscriptions of days of voluntary preaching have been taken at all of the classes, including also the local classes held by the helpers in each group. It is impossible to estimate the amount of such preaching this year, but it must have been several times what was done last year, and, with the accumulated effect of last year's work, has given us the greatest ingathering we have ever known. At the same time we have carefully avoided conventional "revival" methods, feeling that our churches were not ready nor our conditions favorable. Our own methods seem best adapted to our conditions, and though our expectations were great, they have been justified in the almost doubling of our adherents this year.

Woman's Work on the Yeng Byen District.

BY MRS. C. D. MORRIS.

The women's work this year on the Yeng Byen District has been mostly carried on by the native Bible women. I was able last October and November to make one trip over the whole district, simply visiting each principal group, meeting the women in one or two classes, and examining them for baptism and probation. From that time until March an occasional letter of encouragement and constant prayer in their behalf was all that we could do for the country women. In Yeng Byen city the Sabbath School was divided into classes and competent teachers appointed. These teachers have met with me for the preparation of the lesson each week, and since the first of January have also spent two afternoons a week in the study of Acts, and Friday afternoon all the women have met for Bible study. One woman who has believed for some time and who was baptized "Mary" some time ago moved from her former home to Yeng Byen. She is a peculiarly religious woman, deeply earnest and very conscientious besides being a good student and having the gift of teaching Finding it impracticable to try to do any house to house work myself here where foreigners are so strange, I was very glad to take Mary on as Bible woman to do the city work. She has been faithful, teaching whenever opportunity offered, visiting in the homes, helping our Christian women to learn to read, and in every way taking my place as it were in the work. Our numbers here have not grown much, but there has been a great clearing out of insincere women, and those remaining have certainly grown in grace and knowledge, so that we now feel that we have a true and solid beginning.

Our First Bible Institute was held here the early part of April. The Pyeng Yang ladies again came to my assistance, and I had two of their Bible women to help me. We felt that the class was remarkable in numbers, its attendance, and in interest, and are very grateful indeed for the way the women on this new district are taking hold of things and are hungering after the truth. The class was entirely self supporting, not one cent being given to help any one in any way. The fact that not even a cent was asked for was very gratifying, for these northern people are very poor and it meant much to come to this city in journeys of from two to five days, spend ten days here in study, paying their board, and return to their homes again. It meant careful saving and sacrifice to gather together that much money, when they have so little. This spirit of self support certainly carries with it a keen appreciation of the opportunities thus gained. They would accept no suggestions of the class being closed, even half a day earlier, that their homeward trip might be made easier. They had saved enough money to make the trips and pay their board for ten days and they wanted every moment of study they could get. They said they enjoyed it all so much because they were bearing all their own expenses. Practically all the city women attended, missing scarcely an hour of study or a thought taught.

A Notable Meeting.

BY REV. J. F. PRESTON.

The most powerful revival meeting the writer ever participated in was recently held at Mokpo.

This port, though among the smallest ports in Korea, is unique in that its people have taken kindly to the Gospel, so that it has proportionately the largest and most flourishing church of them all. The first work to be opened in South Chulla province eight years ago, it continues to be the strongest and largest of the three score places of worship now in the province, the average congregation numbering over three hundred, with eighty baptized members and an equal number of catechumens.

There were present at the meeting, besides the local congregation, forty-two leaders and representatives from the seven counties comprising this circuit, only four recognized meeting places being unrepresented.

By special invitation, and with the evident leading of the Spirit, Rev. J. L. Gerdine, of the Southern Methodist Mission, came down and preached twice a day for a week. Though only four years on the field, he is thoroughly at home in the language, and spoke with a directness and simplicity that won all hearts. He is a Spirit-filled man, and his preaching was with demonstration of the Spirit and with power. As the Spirit, through him, took the Word and reasoned of righteousness, and temperance, and the judgment, of the sinfulness of sin, and the necessity of cleansing, a deathlike hush fell on all, and it was as if the Word were a scalpel, cutting deep down into men's hearts and laying bare secret sins and hidden cancers of the soul. Then it was that confessions of sin poured out of scores of burdened souls and strong men wept like children. Then, as the yearning love of the Savior was dwelt upon, the new birth, repentance, faith, consecration, power for service, and the Christian's joy, it was as healing balm poured in. Faces shone with new life and new light, the church rang with hymns of triumph, and men stood six deep, eagerly waiting their turn to testify of blessings received—sins forgiven, differences healed, victory over self, baptism of the Spirit.

From the beginning to the end, the spirit of prayer, of intercession, of confession, poured out upon the congregation, was remarkable. For four days before the meeting 150 gathered for prayer; and during the meeting, it was not uncommon for several to begin praying aloud simultaneously and for prayer to continue until the signal for preaching the Word was given.

The object of the meeting was to arouse and quicken Christians, rather than to reach directly the outsiders, and the object was attained most gratifyingly. Almost every one testified to a definite blessing received. More than that, there were a number of outright conversions, the most notable being that of a very bright man from a distant county, who was seeking to exploit Christianity for political ends. He had a most wonderful religious experience. A noteworthy case was that of a baptized man from a large group to the south. Elderly and influential, he had by inconsistencies of conduct caused many to stumble and had greatly crippled the work. This man had stated that he could not be present at the meeting, but we prayed that he might come. Three days passed and still he was not present, and no representative from the group; but on Wednesday he came, and by next day he was on his knees under deep conviction, and seemed to have got right with God before he left.

The influence of this meeting will be felt far and wide in South Chulla. There can be no revival without cleansed, consecrated, and Spirit-filled Christians, and we believe there are many such as a result of this meeting. Join with us in the prayer that this revival, begun at Mokpo, may sweep our whole field, that we, too, may have some of the wonderful ingatherings of souls that have come in like manner to other parts of the country.

Beginnings of Missionary Work.

BY REV. E. F. MCFARLAND.

We returned from Annual Meeting October first, 1905, and the first act was to paper the two small front rooms of the Johnson guest house to fit them for studies for Mrs. McFarland and myself. For six weeks we boarded with the Nulls, but afterwards, as it seemed best, we were allowed to fix up the wood-room back of Mrs. McFarland's study for a dining room and kitchen; and here we kept house, having our bed-room across the yard in the Null's house. As winter came on it grew too cold to go so often across the yard from one house to the other, as was made necessary by having our bed room under another roof. So again we had to work on the guest-house, in order to get all in under one roof. To make it possible to get any degree of comfort out of so small and inconvenient a house, it has been necessary to work on it and patch it up here and there almost the entire year in it. When it rains it is hard to keep it from leaking. Of course we endeavored to study all the time, but with no great ease, for the house was so small that when any work was done it upset the whole house for the time being.

In the fall I made two trips to the country, one with Mr. Adams out to Kyeng Ju, to help him with an eight days class. This class helped me in language more than I was able to help it. Later in the fall I went with Mr. Bruen through the counties that are to be looked after by me in the future. This was a very delightful trip, and inspiring to see how the Koreans were seeking light. I enjoyed very much teaching in the men's winter class of ten days. It was my first time to teach in one of these classes. My subject was Christ's travels in connection with His preaching. In the spring I went to the country on a few short trips alone, preaching and receiving some catechumens, which was a great joy. On as many Sundays as possible I have gone out to the Cho Am church, two hours walk from Taiku, and held services. It has been a great surprise to see how the frequent presence of the "moksa" will help the church, many coming first out of curiosity to see the American and in the end finding their Savior. As I have cared for this church, Mr. Bruen had me baptize the first six members of it.

A large part of the past fall and winter I had in Taiku three classes a week in the church school for boys and on Tuesday nights had a prayer-meeting for them, and they studied Old Testament stories. After the Academy opened I had a class in map-drawing, and some of the young men became quite expert, while others were hopeless.

A Quarrel The Means of Grace.

BY REV. G. LEE.

The work in Koksan shows excellent progress. At the leaders' meeting it was decided to furnish the salary of one helper and one woman worker. A new helper was appointed, who began work on January first, the former helper asking to be relieved. I accepted his resignation because he had proved that his calibre was rather smaller than the situation demanded.

The church at Chil Kol I found in trouble because of a quarrel between the helper and leader of the group. The leader, an old man, afflicted with the idea that his knowledge transcends that of most Koreans, tendered me his resignation immediately on my arrival. He didn't expect it to be accepted, and only tendered it that, Korean like, he might bring before the attention of the missionary the difference between him and the helper. I promptly accepted the resignation, and then in a spirit of love but with great plainness of speech I told the old man some of his failings. He became very angry and refused to attend any of the meetings. During the examination of candidates for baptism I received a note from him, consisting of Scripture references, the first of which I found to be Mark, 14:42, "Rise up, let us go; lo, he that betrayeth me is at hand." I paid no attention to the note, nor did I make any attempt to see him, and when I left he failed to bid me goodbye. We left that morning with heavy hearts, for this group and this old man have been a sorrow to me for some years. The work has not grown, and I seem to have failed to find any remedy for the trouble.

At the last group visited we held the leaders' meeting, and while this was in session the old man came in, took his seat in the back of the building, and, when an opportunity offered, arose and made a most humble confession of his sin. It was a joy and help to us all to see such a work of grace in the old man's heart. When I left and he bade me goodbye he said with tears in his eyes "Pastor, I must bid you goodbye twice this time because I failed to bid you goodbye when you left our group."

Two Incidents.

BY MISS H. F. ROBBINS.

During the first country trip an old lady came to me begging that we should go to her home and burn the fetiches. Quite a large party of Christians went with us to strengthen the old lady in her determination. On inquiry as to what had decided her to be a Christian, she told her story. For a long time her friends had urged her to believe the Jesus doctrine, but she had resisted their appeals. One day, as she was carrying a dish of something hot, she dropped it on her foot, causing a severe burn. Her son (a heathen) told her it was the wrath of God visited upon her for her sin in not believing. I confess I was a little skeptical as to the reality of her conversion, but was rebuked for unbelief when on my return to the village a few weeks later she was among the first to welcome me

In another village all through the class the face of one individual was an inspiration to me, that of a man who, the year before, had been the leader in persecution against Mr. and Mrs. Morris and Miss Estey. One look into the man's face was sufficient to convince one that whatever he did he did with his might; and that he would probably be as active in serving God in the future as he had been in the service of the devil in the past. On making inquiries as to why his daughters did not attend the morning service, I found out that he made them learn a certain number of Bible verses every morning. We succeeded in convincing him that there would be no harm in their having a few days vacation.

Let me say in passing that it is not my policy to teach the brethren. The people say "When the pastor comes he teaches both men and women, but you don't love the men or you would teach them too." Occasionally I do make exceptions to refute the above idea.

Rev. W. A. Noble, Pyeng Yang: The aggressive character of our people is best illustrated by their efforts last winter to help evangelize the city. They united in house to house visitations during a certain perid and, as a result of a week's effort, four hundred people were found at our altars. Later they united in a canvas of the city, and discovered that forty per cent of the houses of the city were either Christian or sheltered Christians. This stands out in wonderful contrast with the condition that obtained here a decade ago, when two houses out of every three were saloons and the city was known as the wickedest city in Korea. The vast number of the saloons have gradually been closed because the business has become unprofitable.

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With a New Impulse.

BY REV. J. Z. MOORE.

Sam Wha Quarterly Conference lies 120 *li* west of Pyeng Yang and includes six churches about 10 *li* apart scattered over the northern end of Sam Wha county. There has been a church with a large congregation in the county seat for some eight years, yet very few Christians in the county seat, as the strength of the church came from a large village to the west. This year a new church was built in that village and it looked as though the old church would be emptied. But from the New Year things began to move in the county seat and now the church is almost filled with new believers. Three new churches have been built in this section during the year. Two helpers look after the work here. One, Han Sin-do, is a man of unusual cleanness and uprightness of life and character, and the other, An Suk-hun, has shown a most gratifying growth in energy and spiritual life. Their record for self-support, while not so high as some others, has shown a large increase over last year. There are 51 full members, 268 probationers, and 169 seekers, making a total following of 488.

Presbyterian Mission, North.

Apportionment of Workers and Work.

1906—1907.

SEOUL STATION.

Rev. H. G. Underwood, D.D., on sick leave.

Mrs. H. G. Underwood, M.D., on sick leave.

C. C. Vinton, M.D., Mission Treasurer; permission to act as Secretary and Custodian of the Korean Religious Tract Society and as Business Manager of the General Council's periodicals.

Rev. J. S. Gale, D.D., on furlough.

Mrs. J. S. Gale, leave of absence.

Rev. S. F. Moore, Teaching in Union School; charge of work in river villages, permission to act as Editor on Christian News.

Mrs. S. F. Moore, evangelistic work among women.

O. R. Avison, M.D., Physician in charge of Severance Hospital.

Mrs. O. R. Avison, evangelistic work among women.

Miss K. C. Wambold, itineration and training class work; city evangelistic work.

Miss E. H. Field, M.D., leave of absence.

Miss E. L. Shields, nursing in Severance Hospital and evangelistic work.

Rev. A. G. Welbon, charge of work in north Kyeng Kui, northwest Kang Won, and east Whang Hai provinces.

Mrs. A. G. Welbon, evangelistic work among women.

Rev. E. H. Miller, Principal of John D. Wells Training School for Christian Workers.

Mrs. E. H. Miller, evangelistic work among women; charge of school for young women.

Miss M. B. Barrett, Principal of Girls' School.

Rev. C. A. Clark, country work to east of Seoul; pastoral charge of Seung Dong congregation; superintendence of building operations in Taiku.

Mrs. C. A. Clark, evangelistic work among women.

Rev. A. A. Pieters, charge of work in south Kyeng Kui and southwest Kang Won provinces; permission to act on Board of Bible Translators for half time.

Rev E. F. Hall, charge of Sai Mun An congregation; evangelistic work in west Kyeng Kui province.

Mrs. E. F. Hall, evangelistic work among women.

J. W. Hirst, M.D., associate physician in Severance Hospital.

Miss S. B. Harbaugh (Mrs. J. W. Hirst), under appointment.

Located at Chong Ju.

Rev. F. S. Miller, charge of work in North and South Chung Chong provinces, with opening of station at Chong Ju.

Mrs. F. S. Miller, evangelistic work among women.

M. M. Null, M.D., medical work.

Mrs. M. M. Null, M.D., medical work for children and women.

FUSAN STATION.

C. H. Irvin, M.D., Physician in charge of Junkin Memorial Hospital.

Mrs. C. H. Irvin, evangelistic work among women and girls.

Rev. R. H. Sidebotham, Mission Secretary; charge of work in Fusan church and of Milyang, Changyung, and Samga circuits; furlough after July 1st., 1907.

Mrs. R. H. Sidebotham, evangelistic work among women; furlough.

Rev. W. E. Smith, charge of work on Deer Island and of Kimhai, Changwun, and Hapchun circuits.

Mrs. W. E. Smith, evangelistic work among women.

PYENG YANG STATION.

Rev. S. A. Moffett, D.D., on furlough.

Mrs. S. A. Moffett, M.D., on furlough.

Rev. W. M. Baird, Ph.D, President of College and Principal of Academy.

Mrs. W. M. Baird, Sabbath school, literary, and school work.

Rev. G. Lee, pastoral charge of Pyeng Yang Central church and charge of eastern circuit; oversight of building operations.

Mrs. G. Lee, Sabbath school and study classes.

Rev. W. L. Swallen, pastoral charge of South Gate church and charge of western circuit.

Mrs. W. L. Swallen, Sabbath school and study classes.

J. H. Wells, M.D., charge of Caroline A. Ladd Hospital.

Mrs. J. H. Wells, school work and visiting.

Miss M. Best, women's training classes and school work.

Rev. C. F. Bernheisel, pastoral charge of East Gate church and charge of Kang Dong circuit.

Mrs. C. F. Bernheisel, Sabbath school and study classes.

Miss V. L. Snook, Principal of School for Girls and Women; eight months furlough after February 1st., 1907.

Rev. W. N. Blair, pastoral charge of North church and charge of An Ju and Yung You circuits.

Mrs. W. N. Blair, Sabbath school and study classes.

Rev. G. S. McCune, associate charge of Koksan circuit.

Mrs G. S. McCune, Sabbath school and study class.

TAIKU STATION.

Rev. J. E. Adams, Principal of Academy; charge of city church and of work in counties of Kyeng San, Cha San, Hai Yang, and Yong Chan.

Mrs. J. E. Adams, charge of classes for women.

W. O. Johnson, M.D., medical work.

Mrs. W. O. Johnson, charge of class for women.

Rev. H. M. Bruen, charge of western circuit; furlough after July 1st., 1907.

Mrs. H. M. Bruen, charge of classes for women; furlough.

Rev. W. M. Barrett, on sick leave.

Mrs. W. M. Barrett, on sick leave.

Rev. E. F. McFarland, charge of south-eastern circuit.

Mrs. E. F. McFarland, absent in America.

Miss C. H. Cameron, work under direction of station.

Rev. W. C. Erdman, language study.

SYEN CHYEN STATION.

Rev. N. C. Whittemore, pastor of city church; charge of Syen Chyen, Wi-ju central, western, and southern circuits; organization of academies in Syen Chyen and Wi-ju.

Mrs. N. C. Whittemore, visiting in homes.

Miss M. L. Chase, training classes in city and country.

Rev. C. Ross, charge of Kwaksan, Tungju, and Pakchun circuits.

Mrs. C. Ross, classes and visiting.

A. M. Sharrocks, M.D., charge of hospital; furlough after July 1st., 1907.

Mrs. A. M. Sharrocks, classes and visiting; furlough.

Rev. C. E. Kearns, charge of Sakju, Wiju eastern and mountain, and Nong Tyul circuits.

Mrs. C. E. Kearns, schools and visiting.

Miss J. Samuels, training classes in city and country.

Rev. H. E. Blair, charge of Chosan and Kangkai circuits.

CHAI RYUNG STATION.

Rev. W. B. Hunt, pastor of city church; charge of work in Chai Ryung, Pong San, Syn Hung, and Sin Kai counties.

Mrs. W. B. Hunt, language study.

Rev. C. E. Sharp, charge of work in Kang Yung, Haiju, Chang Yun, Song Wha, Ong Jin, and Sin Chun counties.

Mrs. C. E. Sharp, evangelistic work among women.

Rev. E. W. Koons, charge of work in Anak, Mun Wha, Chang Nyun, Eul Yul, and Poung Choung counties.

Mrs. E. W. Koons, work as station directs.

Rev. H. C. Whiting, M.D., medical work.

Mrs. H. C. Whiting, evangelistic work among women.

Miss Harriette Whiting (not under appointment), young women's Bible class; evangelistic work.

A School for Wives.

BY MRS. E. H. MILLER.

Last summer several of the young men from the John D. Wells Training School expressed a desire to bring their wives back with them when they should return in the fall, asking if some teaching could be given to them, either in the girls' school or some other school. As there also were a number of young married women living near us who were glad to attend an evening school, we turned the living room of our house into a school room three evenings each week. In all eighteen young women were enrolled and there was an average attendance of about twelve. Most of them were very bright and the rapidity with which they advanced in their studies was really remarkable. Those who on the first evening could not make a figure and knew absolutely nothing about numbers would be adding and subtracting in a few evenings. This grade of girls covered the four principles thoroughly in the year. Another class of girls, who had already had considerable arithmetic, made good progress in Dr. Field's Arithmetic.

The subject that was most attractive

to the students was that of knitting. All learned to do the plain and pearled stitch and made at least a pair of wristlets, while others perservered to the making of stockings and mittens for husbands and babies. Some geography was taught, also singing, and the helper in the girls' boarding-school studied English. One of the upper class girls in the boarding-school helped me in the teaching each evening and Miss Barrett often came in and assisted, and Mr. Miller helped a great deal.

A Public Library in Korea.

BY REV. W. N. BLAIR.

The plans which were made during the summer for the opening of a library in the fine new building in the center of the city were perfected in time to permit of a most successful opening day on January 1st. The offering that day amounted to nearly five hundred nyang. Several thousand people visited our rooms between two and five P. M. New Years day. To each was served a cup of tea and cake. I hope that this time may be reserved each year for us.

We started out with rather hazy ideas that a library building in the center of the city with an evangelist in charge would prove a powerful evangelistic agency. So far we have not succeeded in developing along that line. The fault, if it be a fault, may be due in part at least to the fact that elder Chung has been secretary in little more than name. While half his salary was paid by the association, his whole time was parctically occupied by Central Church work and not only that, but work for the entire church. He has had a great deal of experience in lawsuits, and people from all over our territory are continually coming to him for advice and help. I should not wonder if he should be forced some day to resign his church work and hang out his shingle, "Chung Ik No, Attorney at Law." Why not? The church and country at large needs it.

Though we are unable to report very much work done along evangelistic lines among unbelievers, the institution has been of use beyond expectation to the city churches. Study classes and officers' meetings have occupied the rooms to such an extent that we have hardly found time for ought else. The city New Year class was held here and Bible classes for four months every evening. Most of the committees of the Central, East Gate, and Sa Chang Kol churches have been held here and all the union officers' meetings. Beyond question the library rooms will prove an important factor in keeping all our city work a unit.

We are gradually getting the nucleus of a good library together. All the best papers obtainable have been kept on hand, but the Koreans have yet to learn how to use a library. The attendance has never been large, though since the assistant secretary has been in charge many more are coming So far we have had four lectures, two of them repeated for the women. We are running a good sized bath room in the rear of the library. There are four large tubs and two sprays. Each person has six buckets of fresh water and is given absolute privacy, all for one nyang. The women are permitted to come by the rear gate from nine to twelve A. M., when a woman is in charge. The men use the building from two to nine P. M. Elder Chung lives on the place and is in charge, so that the Koreans seem satisfied that the double use of the rooms is entirely proper. Our financial burdens are heavy. We have expended in six months four hundred yen. This has been met by the sale of course tickets, by lectures and the returns from the bath-room, besides the fifty yen received on the opening day.

Gained and Regained.

BY REV. S. F. MOORE.

Five centres where work was formerly established and which had fallen into decay have now revived. One is Kamurachi, ten *li* from Pai Chun magistracy, and another is Notulli in Kum Chun county About twenty persons gather for Sabbath worship in each of these places. The third is Ryung Nan Do, where a new start has now been made. The proceeds of the ferry are now devoted to the maintenance of a school which is taught by a Christian young man from our Seoul academy. He, like the other school teachers, is both preacher and teacher, conducting the Sabbath worship as well as the school, in which twenty boys are studying.

Those suspended last year at Putemai for working on the Sabbath have been restored to communion with one exception, and quite a number of new men have come into the congregation, which now numbers over a hundred. The chapel has been repaired and the little school goes on well. On my spring visit four girls and a boy stood up to repeat 330 verses each from the New Testament, a reward of a copy of the New Testament having been promised any child who would memorize these selected verses. As time was insufficient, they recited in turn, one beginning where the other left off.

At Pai Chun magistracy a long step forward has been taken. The breath of revival came last fall, and the fire is still burning. The average attendance reported last year was 35: this has increased to 65, most of the new comers being young man. Offerings have increased from yen 101.25 last year to almost 400 yen; the school has done excellent work, thirty pupils being in attendance. The C. E. society is in a flourishing condition, and the night school commenced by Mr. Cho, one of the new converts, has so increased that it is now divided into two sections. Besides the two young men teaching these divisions, Cho and O, who are good scholars and men of unusual promise, a young Kim, who has spent some time in Japan, comes regularly to teach Japanese, and a young man who has been in the army has been training the boys so that now they drill like little soldiers. They have only a small strip of ground thirty by twelve feet, for a drill ground, and plan to buy the next house and throw the two yards together, giving them a fair sized play-ground. They are ambitious enough to talk about starting an intermediate school here. As I write, a letter comes from Cho, stating that six more men have made the "chakjung" or decision to believe in Jesus, four of them students at the night school, which always opens and closes with prayer and a hymn.

I spent two weeks in Pai Chun in June, one week being given to a normal class attended by ten teachers. A student from the Seoul school accompanied me and taught arithmetic and geography with supervision by myself. I taught Bible and gave outlines of English history and hints on pedagogy. Meetings were held every night, sometimes lasting until midnight.

Kyodong.

BY REV. E. M. CABLE.

The work on this circuit has been making large gains. There are nine churches, but many of them are difficult of access, because they are on islands in the sea, and with the dangerous tides and strong winds that sweep the Korean coasts it is hard to give them the oversight they ought to have. There are twelve islands attached to the Kang-wha magistracy, many of them large ones, and out of the twelve we have work on eight.

Making a fairly approximate estimate, I should think there might be a total of possibly one hundred thousand people on the twelve islands. What is known as the Kyodong circuit includes the work on six of these islands. Of all my work I enjoy that on the islands best. The people are so appreciative and anxious to receive instruction. None of the evil influences which contaminate life at the ports and the capital reach these people, and the work here usually has a normal development.

The large church dedicated at Songkai last year has already become too small to accommodate the rapidly growing congregation. The Sabbath gatherings have more than reached the two thousand mark. Here we have a self-supporting day-school and all the work of the church is faithfully carried on by the class leaders without remuneration. I hope before many years to see several of these islands entirely Christian.

Kwon-Sin-il, the local preacher in charge, is an untiring worker, and spends all his time and strength on this difficult circuit. He is well liked by Christians and heathen alike. When it was rumored that possibly he might be located somewhere else, even the heathen asked that he might remain, a remarkable testimony for a Christian preacher in Korea. The great work he is accomplishing justifies the confidence reposed in him by the church.

The churches have all been helping to support the preacher. The total amount raised on the circuit for the year is 473 yen, a gain over last year of 378 yen.

Last fall brother Deming and myself spent part of a Sabbath afternoon destroying and burning the fetishes in a number of the houses where the families had decided to become Christians. We worked until we were tired and then committed the rest of the work into the hands of the Christians who accompanied us. On going to a house where the fetishes were to be destroyed, we first went in and had a song and prayer, and then, gathering all the old, faded, dusty, mouldy, and revered fetishes, heaped them upon a big pile and set fire to it, and the gods of generations were soon a smoldering heap of blackness. What a motley array of fetishes they have! It is no wonder they give a sigh of relief when they see the last one disappear. In some instances, when destroying these fetishes, I have found copies of the Gospels placed under them to offset their evil influences.

A Day's Work.

BY MISS M. J. EDMUNDS.

At 7: A. M. the night nurse hands in her written report, telling "what of the night," and goes to her breakfast, while the day nurses proceed to duty, the first of which is—except in case of the dispensary nurse—to serve the morning meal to the ward patients.

At 8: A. M. the ringing of a small bell calls nurses, patients, and servants to prayers. When all are comfortably seated upon the warm Korean floor of the hospital ward a number from the Korean Methodist Hymnal is selected and sung most heartily, unless for special reasons it seems best to sing very softly. Our Bible class was persuaded to attempt memorizing the Gospel of St. John through the inspiring story of a Korean Christian who, though blind, has committed the entire book. Our nurses and the Christian school girls, who are temporarily here as patients, far surpass all others in memorizing, but every person (unless too ill) is expected to recite at least one verse. If she cannot read, the nurses or convalescing patients help her repeat the lines until the desired verses have been learned. Even our pet patient, backward little four-year-old

You-poky succeeded in reciting all of the first verse. Anyone really desiring to commit it may have a copy of this Gospel for her very own. Bible study over, some one is asked to lead in prayer. Down goes every head until it rests upon the upturned palms of two hands which in turn rest upon the floor. Seldom is a sound heard save the prayer and fervent "Amens" of the worshipers. A short intermission, then the English class above referred to.

Following these classes come the giving of medicines and the 10 o'clock special diet, the surgical dressings, electricity, massage, douches, refilling of hot-water bottles, packing hot bricks at the side of a shivering patient, listening to a would-be long story, receiving patients' friends by ticket, and watching that they do not tire or excite the patients, giving the new patient a bath and fresh clothing, preparing her bed, and administering the before-meal medicines. In the intervals if there are any—or if there aren't—the new probationer is receiving instructions in bed-making, washing bath pans (we do not possess a stationary tub), basins, oil cloths, etc. Nothing has been said about the poultices which must be changed every half hour, nor the sore eye which must be cleansed every 15 minutes, but the forenoon has *slipped away*!

The afternoon is somewhat easier, and one hour recess is allowed each nurse, their respective hours being indicated upon a slate by the Superintendent. The evening meal is served, on little Korean tables or trays, promptly at 5. P. M., evening dressing of sores, soothing the tired by applying the back lotion, folding white bedspreads (sheets) and preparing a written report for the night nurse completes the day of ten hours duty. If class or lecture has been announced, the nurses are expected to appear trim and neat and with lessons ready. This then leaves scarcely breathing space between lecture and bedtime as lights must be out by 10 o'clock.

Did we say "ten hours completes the day's duty"? Not always so, for if an emergency case arrives (even during beauty sleep), they must quickly arise "and give her life." Just here due credit should be given to two of our night nurses for prompt action in emergency work. Had these young women been dreaming, the lives of two patients would doubtless have been lost.

Problems of Consolidation.

BY REV. H. M. BRUEN.

I have had four consolidating problems on my hands. First was the problem of consolidating Moropail, Tongmi, and Tai Pyeng Tong, within about ten *li* of each other. The situation demanded something done because of the bad work of the leader of the Taigim group, which he fell into by running the church needlessly into debt. He was first disciplined and then excommunicated. For months the old helper now living at Moropail strove together with me to bring about a union at a central point, which would have made a church mustering at least three hundred in attendance. However the Tai Pyeng Tong group balked and backed and kicked and finally stood immovable; so I dissolved the two groups and told them to gather at the parent church, Moropail, until a more central church could be built. I am happy to say that a few days before leaving for Japan a church building was bought at the desired central place, Yang Mok, which is a market town of considerable size situated in the midst of a ten mile plain, and having also a station on the railroad. Some seventy gathered at the first meeting, and things look very hopeful.

A second consolidation plan has been the uniting into one group the Sadong, Sang Ju, and upnai groups, the former being scarcely five *li* from the upnai, but having been started some years before work in the upnai began. The Sadong church has been sold and the union effected, although not without some dificulty.

A third consolidation has been the union of Sang-ju, Yu Sung, Magusil, and Tongsni. The latter two being outgrowths of the former and but ten *li* distant, I objected to this disunion by letter and special messages to my helpers; but to no avail until a recent visit, when word was sent to report at the Yu Sung church. In response most of the catechumens came. The self-appointed treasurer's accounts were audited and the building ordered sold, and the catechumens all agreed to attend the parent church. The separation had been fostered by a man from the city, who really started the parent church. He is an earnest preacher, but had not learned that, while "Apollos and Paul may preach, it is God who giveth the increase."

A fourth consolidation has been an attempt to unite three groups in Sang Ju. First I had to persuade one, but seven *li* from the upnai, to agree that when a church in the upnai shall be started they will unite with the upnai church. When first I visited them I found them with the walls of a large building practically all up, while others were bringing in timber and straw for roofing. The people having the real root of the matter in them agreed to this. Ten *li* distant however I found another small group started with church building, and ten *li* further still another also with a church building while ten *li* still further was a recognized group forty *li* from the upnai. I called together these two middle groups and, after agreeing upon a central point, appointed a committee from the two to sell the present buildings and build a new central church at the point agreed upon. As this Sang Ju plain is populous, the place agreed upon is just the place for a church and twenty *li* equally distant from the upnai and the Kim Kei group. I am sorry to say that at last report they were building at a different place from the one agreed upon, and I was obliged to write ordering them to desist.

Thus you will see that the establishment of strong central churches in proper locations has been an anxious problem.

School Teachers and Bible Women.

BY MISS L. A. MILLER.

At Songga on the Island of Kum we have a girls' school of fifteen pupils, the teacher of which is a bright young woman who gives her services. She urges the parents of these girls to send them to Ewa to study, for she says "I lost the opportunity of going there because I was married too young and I do not want these girls to lose their opportunity."

At Tol-mo-ro, a small farming village on this same island, the Christians are very anxious for a girls' school, but when I visited there last winter no teacher could be secured. Since that time Emma, a former Ewa Haktang student, has gone with her husband to that village to live. No doubt a school has already been opened in that place.

At Hongae on Kang Wha Island there is another volunteer teacher of eight girls. She is a widow and I heard recently through her pastor that unless support could be provided it would be necessary for her to discontinue teaching and go to farming. We think there is Bible woman material in her and in order that she may be kept in the work, the ladies of the Chemulpo station have undertaken her support.

Our patient Elizabeth is still tending her little flock at Nam Yang. I fear she will never be able to walk even through the streets of her own town, but she has a quiet influence which is felt by all who come to her for counsel. For several months during the past year she never went outside the court, yet no word of complaint passed her lips. She has the heart preparation which is necessary for the success of any teacher of children.

Priscilla is still in Hai-ju teaching the children in the morning and doing Bible woman's work in the afternoon. She has had some trials through the year, but I trust they have been the means of strengthening her Christian character.

I can not speak too highly of Ada Kim, our Chemulpo day school teacher. In character and in work she approaches the ideal. Although she is unmarried, she conducts herself with gentle dignity which commands the respect and love of both parents and children. The enrollment has reached ninety-five, an advance of thirty-seven as reported last year.

Frances Mary, who for several years did Bible woman's work on Kang-wha, has moved to Kong-ju, where she teaches a day school in the morning and does house to house visiting in the afternoon. Watching her carefully as I did while in Kong-ju, I have reason to believe that she is happy in her new territory.

Our hope is in the girls who learn to read and who will not get all of their brightness crushed out of them before reaching womanhood. Our greatest hope is in the girls of the district who are attending the Girls' Boarding School in Seoul, of whom there are thirty-one. All over the district the fathers have talked with me of the possibility of sending their daughters to Seoul to study. My heart rejoices at these signs of awakening.

The work of the other Bible women, Helen, Eunice, and Helena has gone on uninterruptedly. Helen has made no country trips but has worked faithfully in the Chemulpo church where all of her time and strength are needed. She has aged rapidly through the year and the time is not far distant when it will be necessary to give her a helper. Last week she came to me saying "Is it possible to see the angels with these body eyes of ours? I have been told by some of our people that it is. I have been a Christian a good many years, but I have never seen the angels. If such an experience is possible, I want it before I go to heaven."

Eunice and Helena are still working in the Whang-hai province. Helena's little daughter Cecilia, who had the misfortune a few years ago of losing both her legs while crossing the railroad, has been made happy by the artificial limbs which Mrs. Jones has procured for her in America. This year after becoming able to walk, she entered Ewa Haktang, where she will continue to study for a number of years. She has a quick mind and we are expecting that some day she will be able to teach a day school.

A Doctor's Life in Syen Chyen.

BY DR. A. M. SHARROCKS.

This has been an eventful year in the history of our medical work. A year ago we were in our old quarters. We thought we were busy with less than half the number of patients that are now handled with a smaller outlay of strength and energy. As a workman turns out inferior work with poor tools, so can we see as we look over the past that the work in the old place was not what we should have given to the sick. We are far from our ideal yet, but it is a great source of joy to us to be able to give to those who now come to us treatment more in accordance with what we feel should be given.

We have been working in our new buildings for several months. They are very comfortable and are suited to our needs. One who gives to a benevolent cause always likes to know that his money was well used. It is due to those who so kindly gave us our plant to say that we are thoroughly satisfied with it, and that we believe it has already been used to accomplish much good.

That the Koreans appreciate it is shown by the attendance. Formerly 600 in any month would have seemed large. Lately we have seen over 1400 patients in one month, and if the record of the past few months were continued for a year, it would give us a report of about 15,000. These figures include both new and return cases.

Financially it seems also to pay. The expense to the Board has not been increased. Indeed we started the coming year with 100 yen less of Board money to our credit than we had at the beginning of this past year. It is not by choice that our grant is reduced, for we need more than we have; and yet. if the last few months receipts can be taken as a basis of what will be, although our expenses have trebled we will probably make ends meet. Dispensary receipts at present and for the last five months have averaged more than ten yen per day.

In our old place we had no wards and hence nothing we could properly call in-patients. During the early winter our men's wards began to be used, and the women's side is now ready. The number of in-patients from the middle of November, when the first were taken in, until June 30th is 336. Average stay per patient eleven days. The demand for the in-patient department is steadily increasing, and now that our woman's department is ready more can be accomplished.

Few people know the extent to which the morphine habit has spread in Korea. This year fifty-five habitues have come to us. The Chinese habit of smoking opium is quite rare. Of the fifty-five patients only a few acquired the habit through smoking and only one had kept to it. It is the hypodermic use of morphine and cocaine that is common. The drug (all that is used in northern Korea) comes from Japan and is sold as freely as if it were salt. Efforts to suppress the sale of it were quite successful so far as the Korean druggists were concerned, but the Japanese are a law unto themselves and hence are not hindered by law. A few of the cases were using as high as 120 grains of morphine and 15 of cocaine daily and were reduced to walking skeletons. To meet some of them now as I do on the streets and look into their well-rounded faces is a great joy. Only about one half of the number were cured permanently, of whom two have come into the church.

Our class of student assistants has changed considerably in personnel. We have ten, all Christ ans, all studying at their own expense and making good progress in their work. It is my custom always to give them from one to two hours of systematic instruction every morning. It is due to their help that we are able to see so many patients, for we have no paid assistants. Their help is constantly becoming more efficient. The one who has been with us longest is now completing his fourth year. He proposes staying with us until furlough time, a year hence, and at that time it would be fitting to give him something in lieu of a diploma for the five years of faithful and most helpful service gratuitously rendered.

Korea Mission Field

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